

THE

Nonconformist.

VOL. XXXIX.—NEW SERIES, No. 1708.

LONDON: WEDNESDAY, AUGUST 14, 1878.

{ PRICE 5d.
POST-FREE 5½d.

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THE BRADFORD LIBERALS AND MR. FORSTER.

It was to be expected that when "the Birmingham plan" of organising the Liberal party began to be put into operation on a considerable scale, it would kindle the resentment of those who preferred to retain the old-fashioned machinery, or so machinery, with which the Liberal party has hitherto done its work. Mr. Gladstone's recent speech at Southwark furnished a new text for a repetition of the oracular homilies of the Tadpoles and Tapers of Liberalism, and now the correspondence between Mr. Illingworth and Mr. Forster relative to the representation of Bradford has proved quite a godsend to those who were on the look-out for some proof of the assertion that those who insisted on Liberal organisation have called into existence "a dangerous monster." Already it had been declared that the new method would repress all individuality and independence in the Liberal ranks, and involve intolerable dictation and tyranny, and now both Mr. Goschen and Mr. Forster are pointed to as the first victims of a system which will sacrifice to "cohesion" "the highest representation of both intellectual and practical Liberalism."

In days when journalistic inconsistency is held to be a very trifling weakness, it is, perhaps, of little use to recall the fact that ever since the last general election Liberals have been almost dosed with exhortations on the folly of divisions and electoral "crotchets" and "fads," and on the necessity for combination and organisation, as the only means of again vanquishing the Toryism which—as Lord Beaconsfield has just been reminding us—owes so much to party discipline for its success. So far as we have seen, the Birmingham Radicals and their imitators are the only parties who have taken these exhortations to heart by adopting practical means for preventing disunion, and for imparting new vitality to languid, as well as disjointed, Liberalism. That they have as yet fully succeeded, and have solved a difficult problem by devising a perfect method of proceeding, is more than they would themselves aver, but they may at least claim credit for doing something; while their critics have done nothing, and suggest nothing, to effect an improvement admitted to be urgently required. In fact, it is the palpable success of the new mode of organisation which has elicited these outcries. The continued existence of the old mode is clearly threatened, and hence those who dislike the innovation wish to prevent its becoming a permanent institution.

The *Times* speaks of the election of the Liberal "Hundreds" as "a hole-and-corner business," and of the bodies chosen as being wholly destitute of a representative character; but what is to be said in defence of the old-fashioned electoral method in connection with this complaint? Is there nothing "cliquish" and "hole-and-cornerish" in that? Hitherto small and altogether irresponsible committees have managed the whole business of candidature and election; or lawyers and election agents have chosen candidates rich enough to meet their extravagant demands. Or, individuals—sometimes as politically incompetent as they have been vain and pretentious—have placed themselves unasked before constituencies, to the embarrassment of the party whom they have perplexed and divided by their self-assertive obtrusiveness. In some constituencies everything has been trusted to chance, or been left for decision till the last hour; when the issue has been decided, not by the force of political principle, or earnestness, but by dexterity, or audacity, or corruption. The old tree is surely known by its fruits by this time, and, even judging from the first-fruits of the new tree, which are pointed to as "full of instruction and warning," we are not at all frightened at the prospect which is before us. On the contrary, we believe that, if at the next general election, the Liberal party should greatly improve its position, it will owe the improvement very largely to the timely preparation, the effective organisation, and the broad representation of Liberalism which has already resulted from the action of the Birmingham plan, which in some quarters is now so bitterly denounced.

Under ordinary circumstances we should not feel called upon to offer an opinion on the electoral proceedings of the Liberals of Bradford, who are as competent as any politicians in the country to manage their affairs with practical wisdom; but it is impossible to regard as of purely local interest that difference of opinion between Mr. Forster and his former supporters which has led to the correspondence, the publication of which has brought upon the Bradford "Three Hundred" the solemn warnings, and almost the maledictions, of *Times* and *Telegraph*, *Post* and *Pall Mall*.

We say Mr. Forster's "former supporters," because that description both explains, and, as we think, to a large extent justifies, the recent action of the Bradford Liberal Association. It is neither accurate nor just to speak of "the anger of the Nonconformist Liberals against the author of the Education Act," if by that is meant that the anger is caused by Mr. Forster's action in regard to that measure. For Mr. Illingworth expressly sets aside the education controversy, as not being among the facts with which the Liberals have now to deal. In regard to that, at least, there is an evident disposition to "let bygones be bygones," and a praiseworthy desire to restore the political relations which the strife of 1874 so rudely disturbed. But the course pursued by Mr. Forster at the last election involves a principle which is of permanent, and not of merely temporary importance. Before that time he had, it is said, conformed to the invariable practice of the Bradford Liberals, which was to depute the selection of a candidate to a committee, subject to confirmation by a public meeting. But as Mr. Illingworth, with perhaps impolitic plainness, now reminds him, he "set up the new and strange theory and practice of appealing by himself, and

through certain friends to his opponents for support, which, on conditions that served their purpose, was joyfully given"; and, as a consequence, he "became member for the borough by the assistance of nearly the whole force of the Tories, and by the coalition secured the second seat for their adopted candidate."

We will not ask whether this is conduct which should be lightly forgiven, because in politics forgiveness is one of the necessities of existence; but is it unreasonable that the Bradford Liberals should take some precautions against a repetition of that which in 1874 cost both them and the borough so much pain and humiliation? Opinions may differ as to the means which should have been adopted for that purpose. Knowing the character of Mr. Forster, it might have been well had they approached him more diplomatically and with less directness; but, notwithstanding all the shrieking protestations of Mr. Forster's supporters in the Press, we believe that they have substantial ground for some such action as that which they have taken.

The readers of the correspondence will observe that Mr. Forster himself does not object to the exercise of electoral influence by a Liberal Association, or raise the cry against "Caucuses," which has been raised in other quarters. He simply objects to the action of the Association, so far as it is directed against himself, and claims to be exempted from the operation of one of its rules, on the ground that he is already member for the borough. "It appears to me," he says, "that until a sitting member gives notice that it is his intention to withdraw from the representation, he has a right to consider himself, and his constituents have a right to consider him, a candidate for re-election." According to this theory, the representation exists, not for the benefit of the electors, but of the elected. The member once chosen has a vested right in his seat, and those who elected him may not look elsewhere for a candidate until he sees fit to withdraw his claims. This seems to us so complete an inversion of ordinary theories of political representation, that, had it been put forward in connection with anyone but Mr. Forster, we are sure that its unsoundness would have been at once detected. According to this view the member is to be independent, and to be free to change both his principles and votes, but his constituents are not to be equally free. Great questions—such as the Eastern Question—may have arisen since the constituency was last appealed to, and the members returned then may have spoken and voted against the views of those who elected them, and yet it would be "intolerable to the self-respect" of such members if they were to submit themselves afresh to the judgment of those whose support they were previously thankful to receive! We should think that something is due to the self-respect of Liberal electors, and that they have a right to resent the conduct of politicians who, to obtain a seat in Parliament, will seek to be returned by Liberal votes to-day, and, if it be necessary for their purpose, by Tory votes to-morrow.

Notwithstanding this passage of arms between them, we still hope that means will be found for re-uniting Mr. Forster and his former supporters; who, as regards questions of present importance, seem to be substantially at one. But the healing process can hardly be facilitated by attempts to secure for Mr. Forster an exemption from ordinary electoral rules, or to exalt him by sacrificing the independence of the Bradford Liberals.

CONSERVATIVE ECONOMY.

THE supplementary financial statement made last Tuesday evening by the Chancellor of the Exchequer suggests some curious reflections on the peculiar sense of the word "Conservative" as applied to the policy of the present Government. In any rational employment of the epithet it ought surely to describe a policy that aims not merely at preserving old-fashioned ideas and customs, but also and still more at the protection of the resources of the country. These two objects, however, are found in practice to be incompatible. The resources of a country cannot be preserved without being developed and enlarged; and in order to their development and enlargement a progressive policy, in harmony with the general movement of the world, is absolutely essential. A country which stands still in its politics is almost certain to go back in its finances. Besides, the obstinacy which adheres to traditions and institutions merely because they are old is usually very reckless about the means it employs for their preservation. Thus it comes to pass that professedly Conservative Governments are generally so extravagant in their budgets, and so wasteful of national resources. Rarely has there been a more conspicuous illustration of this than is furnished by the financial arrangements for the current year. The original Budget provided for an expenditure of 81,020,000*l.* In addition to this Exchequer bonds to the extent of 2,750,000*l.* had been issued, before the commencement of the financial year, towards meeting the charge of the famous Vote of Credit. There were also supplemental estimates looming in the future, and loosely estimated at a million to a million and a-half. The Budget provided by additional taxation for a revenue of 83,230,000*l.*, which is, we suppose, considerably the largest amount ever drawn from the country in time of peace. It is doubtful whether the revenue will answer the expectations of the Chancellor of the Exchequer. He is of a somewhat sanguine temperament, and takes courage from the reflection that the "only weak branches are spirits and stamps." But unfortunately these are precisely the items which almost better than any other gauge the current income of the masses, and the energy of commerce. It is a pity that it should be so; but it is a melancholy fact that the revenue from spirits is the first item to show the prosperity of the wage-earning classes, and in its decline is a sure indication of their losses. Stamps speak for themselves. Cheques, receipts, drafts, bills, all the multifarious documents of business, are thereby made to yield returns to the revenue; and the falling off of stamps is therefore a sure indication of the sluggishness of business.

Under these circumstances we fear the Chancellor of the Exchequer is somewhat over confident as to his revenue. But even allowing his highest expectations to be fulfilled, he has to face an acknowledged deficit in the future of 4,300,000*l.* But he treats the prospect with easy indifference. Like the people of old who were at ease in Zion, crying, "To-morrow shall be as this day and much more abundant," he calculates on a surplus in the next year, and in the year following; so that, as the Vote of Credit was for three years, he "does not think it necessary to disturb the revenue system of the country at this time of the year by additional taxation." Well might Mr. Gladstone observe that the Government must have little confidence in the glory which they have achieved since they feared to try the patience of the people by a small addition to their taxation. The only sound policy is to meet the expenditure of the year by the year's revenue. Exceptions must indeed be allowed under the strain of a great war, and also in the case of reproductive expenditure like the seven millions spent in 1869-70 on the purchase of the telegraphs. But to create debt for unproductive purposes in time of peace—to discount the uncertain resources of the future in a critical and possibly revolutionary period of commercial history—is a policy at once cowardly and reckless. How different was the policy of Mr. Gladstone! Even during the

Crimean war he urged the necessity of imposing additional taxation to the extent of ten millions before having recourse to spreading charges over a number of years. And this policy was emphatically approved by the Prince Consort, whose advice and authority have recently had so much to do with shaping the destinies of this country. But it is apparently only the foreign prejudices of the prince, and not the sound conclusions drawn by his native common-sense from his English experience, which have weight with the official executors of his political testament.

Let these figures be considered, taken from an official return of public expenditure and charges on taxes, moved for by Mr. Childers. The total charge in taxes was in 1869-70, 59,994,000*l.* In 1877-78 it was 68,738,000*l.* In the creation of debt the first year above named was wholly exceptional, seven millions being raised for reproductive expenditure, that is, as above stated, for the acquisition of the telegraphs. In 1870-71 the amount was 487,500*l.* From 1875 to 1878 the total debt created was close on nineteen millions. And now, at the end of this year, we shall have an amount probably nearer five than four millions to be left deliberately as a burden on the future. Contrast this wild wastefulness of national resources for purposes of ostentation and braggadocio abroad, with the careful and even niggardly regard for every hundred thousand spent directly on the well-being of the masses at home! The fact that the vote for public education has risen above two millions is regarded with astonishment, not unmixed with fear, and a Conservative Minister finds it necessary to lift a warning voice concerning the expensiveness of the School Board system. Yet what have we got for all the millions squandered in India, in Malta, and in Cyprus, in Woolwich, Chatham, and Portsmouth, compared with the returns we receive from the two millions spent on schools? When will the people learn, once for all, that true Conservatism consists in the conservation and development of human energies and material resources at home, not for selfish purposes, but for the discharge of that national mission which is best fulfilled by the radiation of a higher civilisation over the world to which we are bound by so many fertilising channels of commerce? Experience keeps a dear school; and, unfortunately, the progress made in it is very slow. The only consolation is that in the end its results are certain.

THE EDUCATION ESTIMATES.

THERE is hardly any branch of our national expenditure the growth of which can be contemplated with so much equanimity as the education estimates. If we do not use the word pleasure instead of equanimity, it is because it is undeniable that the necessity for this expenditure is painfully suggestive of wrongs in our social system, of an unevenly developed civilisation, and of widespread parental neglect. Had it not been for these evils, elementary education, like the provision of bread-and-milk, might have been left to the operation of supply and demand, aided by Christian benevolence. But the plague of ignorance was so inveterate and mischievous that any remedy consistent with sound morality and religious principle might well be accepted with thankfulness. And though the provision of education for the masses at the public cost is undoubtedly an institution savouring of Communism, it may well be argued that it is about the safest form in which a doubtful principle can be applied, and, like homœopathic medicines, curing one morbid action by setting up another, may be the means of preventing an outbreak of Communism in some revolutionary and destructive shape. Therefore, although it is hardly ever pleasant to see the hard-earned wages of the working multitudes withdrawn from the individual control of the workers and thrown by force of law into a common fund, yet, as we have said, the growth of the estimates for this particular object may well be viewed with equanimity. Indeed, if we are to be candid, we confess we should hear of a vote of six millions for this object in a much more amiable temper than that in which we

heard of the vote of credit for the settlement of the Eastern Question. But our civilisation is not yet so intellectual or so philanthropic as to make such a demand as this. It is only for guns, and drums, and powder and shot that we vote sums like that. Our scale of expenditure would suggest to an impartial heathen that we are wonderfully free from Christian prejudice, and indeed never allow sentiments of that sort to interfere with serious business. The Founder of what we are pleased to call our Christian civilisation declared that He was not come to destroy men's lives, but to save them. Our national expenditure on the other hand, with its twenty-six millions spent on destroyers of lives, and its two millions on school-teachers and education, looks very much as if our civilisation were based on an opposite principle.

Indeed Lord George Hamilton, as any noble lord or honourable gentleman of the Church and Crown, and "confound-their-politics" school would be, seemed considerably surprised the other night to find himself proposing the application of so large a sum as 2,149,208*l.* to any purpose which had not something to do with cutting throats or shattering human bones. Three ironclads would have swallowed the whole amount without disturbing the mind of any one but a poor-spirited peacemonger. But when so much is distributed to fifteen thousand schools the proceeding requires careful explanation. And we must do the new vice-president the justice to say that his explanation was at once clear and satisfactory. An increase of nearly a quarter of a million is needed, not only because we have a good many new schools since last year, but also, and still more, because almost all our schools are more efficient, and earn more money on the system of payment for results. This is especially satisfactory, because there is a very strong belief amongst school teachers and managers that Her Majesty's inspectors have been increasingly stringent in their requirements, and have distinctly raised the standard during the past year. But one part of the financial aspect of this education question was by no means so satisfactory to the vice-president. There are now something over two thousand Board schools in the country; and these impose a burden on the ratepayers. It is a singular circumstance that a Government which goes on increasing the burdens of taxpayers by millions every year should be so tender to the same people as ratepayers, and especially when they have to pay rates for Board schools. There are many exhibitions of this tenderness which show the embarrassments of generosity when justice is forgotten. Thus where dirty and neglected urchins hitherto dependent on "ragged schools," where they paid nothing, are gathered into a handsome Board School, the "Department" often refuses to listen to the proposal of a penny fee. Threepence or fourpence is charged at the clergymans school close by; and why should the ratepayers be burdened with the difference? At any rate twopence must be charged. After long contention the Board concerned gives in; and the result is that the neglected children are kept out, while the new school is filled with others of a different class. There is little wonder that the noble lord who presides, or all but presides, over such a Department, should be distressed to find that Board school cost much more per head than "voluntary" schools; by which phrase, of course, is meant schools that are voluntary in their management. We rather think, from our examination of a good many school balance-sheets, that the noble lord somewhat over-estimates that cost; still, there is no doubt that each child costs on an average more in a Board school than in a Church school. Lord George Hamilton had cast about vainly for any satisfactory explanation of this; but there is one which never seems to have occurred to him. The simple fact is that Board schools are on the average better than Church schools—better built, better fitted, better provided, better taught. This has been clearly shown by the statistics of examination recently; and this year, as the vice-president indeed stated, the grant earned is larger in

Board Schools than in their clerically-managed rivals. It is a wonder anyone should ever have doubted that this must be the case. At first, when the system was new, many obstacles prevented speedy educational success. And even now the necessity laid on Boards of gathering in the lowest children—when not prevented, as above explained, by the Department—handicaps them heavily in the race. But it is coming to be admitted now that they are doing a better work than other schools; and one main reason of this is that more money is spent on them. As the system gets into smoother working we confidently expect that the average cost will be somewhat lessened. But if the public see that more and better work is done they will never regret the bad old times when schools were cheap—and nasty.

THE BISHOPRICS BILL.

It is understood that, when the present Government has created six additional bishoprics, it will drop the business of bishop-making, on the assumption that the wants of the Church of England in the way of bishops will then have been fully met. That is a fortunate conclusion, both for them and for the Church; and if they had not reached it before bringing in the Bishoprics Bill, now before Parliament, we think it would have been forced upon them by the history of that measure.

The passage of the bill through the Lords was quick and easy; but in the Commons it has had to struggle with Cattle Plague Bills, Drunkard Bills, Lunatics Bills, and other secular topics of the like kind, for that small share of legislative attention with which even the most important measures affecting the welfare of the Establishment are now favoured. The second reading was carried in the dead of the night, after a short debate, only because it came on as a surprise, and even then sixty votes were recorded against it. A Wednesday afternoon was chosen for the next stage; but as the Bill was not called till four o'clock, it was easy to prevent its progress. But there was time for the delivery by Mr. Cowen of the most effective speech against an extension of the present episcopal system which has yet been delivered in Parliament. It was effective for its rugged strength of statement in regard to the actual position and working of the Establishment, and also for its forcible exposure of the impropriety of Parliamentary interference in such a matter. Perhaps never before have the incongruities involved in the management of Church affairs by Parliament been brought out with so much point and plainness.

The adjourned debate was resumed on Friday last, when the Bill was placed first on the orders. Those orders were very numerous, and every hour of time was precious to a Government anxious to get through "Supply," and with dozens of measures to be disposed of before the close of the Session. They had, however, to submit to the loss of five hours over a matter for which, as the *Times* of that day truly said, the great mass of the people do not care a pin's point. First, there was a division on the question of going into committee, and then five other divisions followed. Sir George Campbell objected to giving any portion of the present Episcopal funds to the new bishops, and also proposed that their minimum incomes should be 1,500*l.*, instead of 3,500*l.* a year. Mr. Jenkins insisted that dioceses should not be divided without the assent of the inhabitants. Mr. Monk wished for the abolition of the *congé d'aire*, as an obsolete sham. Mr. Cowen insisted that the new bishops ought not to sit in the House of Lords, and Mr. Jenkins urged that they should be without Church patronage, which should be invested in the Crown. All these proposals, as may be supposed, were rejected, and by large majorities; but the amendments afforded an opportunity for a statement of important facts ranging over a very wide space; so that the House of Commons seemed for the nonce to have become the scene of a Liberation meeting. What is more unusual, the speeches were nearly all on one side. For, in order to cut the debate

as short as possible, strict silence was the order given, and observed, on the Government benches; so that even such "Churchy" members as Mr. Hope and Mr. Talbot held their peace, in spite of many provocations to speech and protest. Mr. Cross—for civility's sake, we suppose—now and then interposed with a few sentences; but, as we have said, for nearly five hours the advocates of disestablishment had the opportunity of placing their facts and arguments before Parliament and the country. Warm thanks are, in our judgment, due to the members we have named; as well as to Mr. Dillwyn, Mr. Lusk, Mr. Richard, Mr. Taylor, Mr. Hopwood, Mr. Hutchinson, and Mr. Courtney for the courage and the persistency with which they have discharged a plain, but not agreeable duty. These "Church Bills" have been carried much too easily hitherto, and if they were always met as this Bishoprics Bill has been met there would be fewer of them to occupy the time of Parliament. The Home Secretary complained that the Church of England should not be allowed to add to the number of its officials as other religious bodies can do; but then they do not come to Parliament for the purpose, and do not wish for bishops appointed by the Crown, supported by public funds, and exercising public authority. The annoyance is one of which Churchmen will be relieved directly they submit to disestablishment.

The bill stands for a third reading to-day, and, we suppose, will pass to-day or to-morrow. But it will have had a very narrow escape.

THE INCOMPATIBILITY OF THE MAINTENANCE OF THE ANGLICAN STATE CHURCH WITH OBEDIENCE TO THE LAW OF CHRIST.

III.

And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

In the age-long battle which Nonconformists have been waging to deliver English Churchmen, against their will, from spiritual slavery, the latter may now be said to have retreated behind their last ditch. That ditch contains a good deal of muddy water, and might seem, at first sight, to be both deep and formidable. But it is not so. The formidable appearance is produced by nothing more than the discolouration of the water. A plummet attached to the threefold cord of Holy Scripture, logic, and history, and let down into this muddy ditch, will show us that it is scarcely ankle-deep.

When, some little time ago, I published a small pamphlet called "Freedom for the Church of God," I sent a copy, among others, to a revered friend of mine, one of the most learned and venerable priests of the English Church, an incumbent of the same parish for between forty and fifty years. In due course I received an acknowledgment, written upon a *post-card*—please, gentle reader, take special note of this—a *post-card*; open, therefore, to the inspection of all the officials of one of the great departments of the State, from a Cabinet Minister down to the village postman. On this *post-card* I found written the following words—I know them by heart—"Innumerable thanks for your pamphlet. It is a sinful position, but how can you say 'the same historical Church?'"

I had argued in my tractate that the Church of England, as now by law established, is the same historical Church that she was before she placed her neck beneath the yoke of the royal supremacy, although, indeed, her acceptance of that yoke was a sinful act. I wrote thus, because it appeared to me to be the truth at the time I wrote it. I certainly never expected to be rebuked by an Anglo-Catholic friend for speaking of the pre- and the post-Reformation Anglican communion as the same historical Church. However, so it was, and it set me thinking. And as before, I only "saw men as trees walking," I now see plainly and clearly enough that there was some breach of continuity at the Reformation. The old Catholic Church of England, after some years of feeble and sickly existence, commencing with the Act of Submission, finally breathed her last breath as a corporate entity, in the old sense, when she definitively accepted the spiritual supremacy of Elizabeth and her successors. At the same time the present Protestant Church of England, deriving every shred and atom of such ecclesiastical jurisdiction as she can be said to

possess, from the State, or the civil power, came into being.

These are sad truths. And it requires, perhaps, a little courage for a professed High-Churchman to enunciate them. It is fortunate that proofs are easily accessible, and within the comprehension of the slenderest capacity.

There are certain things which an ecclesiastical body must possess in order to be a Church in the old spiritual sense, or the spiritual order. Our Divine Master's words, which I have placed at the head of this paper, show us that one of the essential notes, or marks, or requirements of a Church, in the spiritual order of things, is jurisdiction—such jurisdiction as can accrue to a Church from one only source, the Divine Person of the Incarnate Word. And as all the kings and potentates and parliaments in the whole world combined, could not confer spiritual jurisdiction—by which I mean such jurisdiction as is binding by its own force upon the spirit or conscience of a Christian man—it is, I think, self-evident, that a Church which claimed to exercise this spiritual jurisdiction, and whose claim was universally allowed by all its members, cannot be absolutely and historically identical with a Church which has no jurisdiction whatsoever in the spiritual order of things.

It is gratifying to find that Churchmen are beginning to recognise the real condition of things. I read in a speech of Mr. Mackonochie's, which was delivered amidst intense enthusiasm at an English Church Union meeting the other day, that he gave expression to a remarkable utterance. He is reported to have said that he was unable to see that we have any spiritual jurisdiction at all in the English Church, and that we were striving to restore to her spiritual jurisdiction—such spiritual jurisdiction being, at present, in abeyance. These seem to me grave and far-reaching words; and they were, no doubt, long and carefully weighed before they were uttered. I suppose there is not any body of Christians which ever has existed, or which does exist in the world—from the Church of Rome, with its two hundred millions of adherents, down to the sect in Canada which is said to consist of one gentleman and a friend—any of whose members would maintain that it was devoid of spiritual jurisdiction, or that its spiritual jurisdiction was in abeyance. Although I am in perfect accord with Mr. Mackonochie in what he is reported to have said, I cannot shut my eyes to the tremendous consequences which are here involved.

The words of the Master, which I have quoted at the head of this paper, speak of a Church: "Tell it to the Church"; but they do not give any definition of what the Church is, save and except in so far as they clearly imply and presuppose a Church which has power to exercise spiritual jurisdiction over its own members for disciplinary purposes. In other words, our Lord evidently speaks of a Church whose spiritual jurisdiction is in active operation, and is not, as a matter of fact, in abeyance.

Let us fall back upon elementary principles. Let us look at the matter in the light of a contrast. The case arises which the Saviour, with the prescient eye of omniscience, saw would arise, and for which His infinite love to His Church made provision. A brother commits a trespass against his Christian brother, or causes his brother to stumble. The brother who is wronged, or offended, obeys his Master's injunction. He goes and tells his brother of his fault by himself alone. This proves of no avail. He takes the next step prescribed. He tells his brother his fault in the presence of two or three witnesses. The offender still continues obstinate. Nothing is left for the offended party except to proceed to the last stage. He must move the Church to bring her spiritual power of jurisdiction to bear upon the case. He goes and tells the Church, and with the Church he leaves the final decision. We will suppose that it is a case in which the Church, after hearing the circumstances and weighing the evidence, gives a decision against the party complained of. The Church, speaking from her august spiritual tribunal, in the name, and with the plenary authority of the Lord Jesus Christ, admonishes the offender, and bids him repent, or amend, or make restitution, or do, in short, whatever the Church, in her wisdom, deems ought to be done in the spiritual order. This is God's way, and Christ's way. I fancy, too, it is the way followed by Churches free from State control. I am not very intimately acquainted with the systems of Free, or Non-conforming Churches, but I shall have, no doubt, readers who will correct me if I fall into any error on the subject. A member of a Free Church—free, that is, from State fetters—falls, let us say, into either undoubted heresy or into evil living. The consequence is that his brethren, the members of the same Church, are thereby offended. They try to reclaim their

offending brother, or their sinful brother—in the first instance, by means of private expostulations, after the manner indicated by the words of Christ. Usually they are successful, but we will suppose a case where they are unsuccessful. And I have always understood that there is not a Church or a sect in Christendom, which names the name of Christ with the one solitary and most significant exception of the poor, enslaved Church of England, which does not claim to have the power which Christ directs His followers to appeal to in the last resort, when every other means has failed; or which is devoid of the spiritual machinery which will bring that power into active exercise for the reformation of the sinner, or for the cutting off a hopelessly diseased member. I fancy there is not a Christian sect throughout the wide world, however insignificant in numbers or poor and despised as to its members, which would not scorn to be in the position which the grand and wealthy historical Church of England, as it is called, occupies at this moment, and which it has occupied for more than three hundred years. There is not a Free Church, I should suppose, on the face of God's earth which would submit to be so degraded—which would not consider itself *unchurched* by submitting to having its spiritual jurisdiction in abeyance for one, much less for ten, generations of articulately-speaking men.

Let me place myself in the position of an inquirer. I am a member of the Church of England as by law established. My brother has trespassed against me. I have told him his fault between me and him alone. He would not hear me. I have taken with me one or two more. He has neglected to hear them. And now what am I to do? I want to obey my Master's command, and "tell it to the Church." But I cannot. I am a member of the Church of England. I am a member of the only Church which has existed during the eighteen centuries of Christendom which cannot hear my cause—the only Church which sends me away from herself, and bids me tell my cause, not to her, but to a person or persons external to her, and who, in all causes with which she is conversant, are supreme over her. The only logical conclusion which I am able to draw is, that at this present time, and for the last three hundred years, if an English Churchman wished to obey Christ, by telling his cause "to the Church," there has been no Church to whom to tell it. If there is, where is it? Or if it has been in existence at any time since the first year of Elizabeth, when did it cease to exist? In what year did it become a Church whose spiritual jurisdiction fell into abeyance? My own belief is that the *submissio cleri* struck a fatal blow at the Catholic Church of England. This was the Reformation settlement, which we are determined to overthrow at any cost and at any risk, and, by so doing, restore spiritual jurisdiction, and by spiritual jurisdiction one of the essential elements of spiritual life, to our mother, the Church of England. We will accept no rearrangement of ecclesiastical courts, no reform of Convocation, no half freedom. Even if Parliament were willing to grant these things—which it is not—we would not accept them. We have caught one ravishing glance of the loveliness of spiritual freedom. We shall never be content until we bask in the full beams of its resplendent light of life. In our own souls we are free already, and we shall never cease from preaching, in season and out of season, the blessings of spiritual freedom until we have won over a sufficient number of our brethren to be strong enough to overthrow the Establishment. I hope this is plain speaking.

In the meanwhile, some of the bishops may charge us with conspiracy; others may twit us with disloyalty. A bishop in the West, of whom I would speak with all due respect, but with whom I do not imagine wisdom will die, may think to frighten us with accusations of counter-vailing the Reformation—whatever that may mean—or of upsetting the Reformation settlement, by which I understand the subordination of the interests of Christ's spiritual kingdom to the powers of this world, for the sake of the temporal advantages of a so-called Establishment. But all will be in vain. We shall claim our rights as free-born Englishmen. We know that one of those rights is to remain in the Establishment, and work by all lawful means for its overthrow. And that there may be no mistake about my meaning, the *only* means which I recognise as lawful, are reasoning and persuasion of my fellows by logical and Scriptural arguments of the undesirability of a State Established Church in a country like England.

With reference to the amiable prelate to whom I have alluded, I would adopt some words of Luther, and say, "We shall not desist from our purpose; no, not if it were to rain Bishops of Gloucester and Bristol for twenty years."

The shower of G.'s and B.'s might be con-

sidered a protracted one, and perhaps a little wearisome. But that would be all. There would be no occasion for fear. It would be found, after its cessation, that the shower had washed away the Establishment.

THOMAS W. MOSSMAN.

GERMANY AND THE VATICAN.

The excitement caused by the elections at home, and the storm gathering in Bosnia abroad, is small compared with the tension and suspense caused in Germany by the negotiations that have been going on between the Government and the Vatican. The announcement of the *Provinzial Correspondenz* was awaited with great expectation, and people naturally hoped to find the matter there somewhat cleared up. But the official paper contented itself with three lines, which barely stated that the Chancellor had had a series of interviews with the Papal Nuncios at Kissingen. Reports said that a return to the state of things which existed before the May Laws was imminent. Prince Bismarck would thus undo the work on which he entered with so much courage after the French war. Ultramontanes said that the reconciliation was close at hand, and that the Chancellor was ready to grant even more than Rome demanded. People must, however, not forget that the Prussian Landtag, or Parliament, would have to be won over before the May Laws could be repealed. It is of course erroneous to suppose that these negotiations had their origin in the electioneering campaign. The correspondence between the Pope and Crown Prince, which has perhaps led to these interviews, originated before the late dissolution of Parliament. The statement of some that the negotiations have taken place without the knowledge and still more without the consent of the Minister of Worship, Dr. Falk, is probably erroneous. As early as last March Cardinal Prince Hohenlohe was commissioned, with the express consent of Dr. Falk, to confer at Rome on this subject, and the cardinal received lately a distinction from the Pope for the trouble he took in the matter. Falk asked leave to resign in May, but this was partly because two Court preachers who were his opponents had been made members of the Oberkirchenrath, and also because he and Hermann, who was then president of the Oberkirchenrath, knew how the Orthodox Party were trying in high quarters to thwart the new Protestant Church Constitution, and also to have nominations made to the provincial synods of which leading Church authorities did not approve. The opposition to Falk and Hermann arose principally from Uhden, who has been since 1867 the known leader in the Prussian House of Lords of the opposition to the Church and State legislation. Efforts will no doubt still be made by the small but powerful Orthodox party to remove Dr. Falk. There can be but little doubt, however, that Bismarck and the Minister of Worship are still agreed. When Radical papers profess to find, in reports concerning the appointment of a Papal Nuncio at Berlin, intimations that the way is about to be taken to Canossa, they ought to remember that Prince Bismarck, even at the time when he most strongly declared that Germany would not go to Canossa, maintained that it would be an advantage to have a Papal Nuncio at Berlin.

The defeat which the party of Stöcker, the court preacher, sustained at the elections may serve to check his zeal in other directions. In a meeting of his supporters, he said that the evening of July 30 belonged to one of the saddest in his life. At any rate, that strange mixture of religion and Socialism, called Christian Socialism, has had its short day brought to a close. Even several who are closely connected with Stöcker have hastened to say that they will not be identified with this party. One of the most remarkable of these is the cathedral preacher, Dr. Kögel. Will Government put its main dependence on the Liberals, or on the Centre as allies of the Conservatives? The probability is that Von Forckenbeck and Bennigsen, rather than the Ultramontane Kleist Retzow and Windthorst, will be looked to by Bismarck for support. The defeat of the Party of Progress, that is Radicals, or Progressists as they are sometimes called in England, will probably draw these also nearer to the Liberals, for they are too few to do anything alone. The Liberals would thus still retain nearly as much influence as in the old Parliament. The probability is that the arrangements at Kissingen have merely to do with the re-establishment of relations with the Vatican and the appointment of a Nuncio at Berlin, in order to which the Government will only make some merely formal concessions, enabling the clergy to submit to the May Laws without appearing to have sustained a very

great humiliation. The report that the Falk and other ecclesiastical laws are to continue unaltered and unrepealed, but that the authorities will be directed to avoid enforcing them, is probably incorrect, or at any rate onesided. It is, however, worth observing that a strong Conservative wave has swept over nearly the whole of East Prussia, and that whole districts which are still represented in the Prussian Landtag by Liberals have now sent Conservatives to the German Reichstag. Some expect, therefore, a dissolution of the Landtag, or Prussian House of Commons. This would give the Prussian Government a Conservative majority at home, and make great ecclesiastical changes possible. Another question asked, and that naturally, is, What influence will the death of Franchi have on these matters? Will the Jesuits get the upper hand in the councils of the Vatican? If they do, conditions will no doubt be laid down which Germany cannot accept. Moderate Catholics will also take the alarm, and be on their guard against Jesuit intrigue. The report that the new Papal Secretary of State, Cardinal Nina, has expressed his determination to walk in the steps of his predecessor Franchi is no doubt correct, as well as his desire to have official communications with England, Switzerland, Germany, and Russia. It was rather remarkable that on the very day when the Papal Nuncio of Munich, Monsignore Aloisi Masella, the representative of Franchi, had his first interview with Bismarck at Kissingen, on that very day Franchi expired. He was only fifty-nine years of age, and without question the ablest diplomatist which the Vatican possessed. The finest manners, the greatest skill, acquaintance with all the mysteries and affairs of the Curia, and intimacy with a great many diplomatists, gave him the means of carrying out many of his undertakings. He was formerly in close friendship with the Jesuits, but he at length came to the conclusion that it was better not to adhere too tenaciously to principles which could not be carried through, but rather to aim at what was really capable of accomplishment. The office of Cardinal Secretary of State is unquestionably the most important of all curial offices. Consalvi, Lambruschini, and Antonelli were the bearers of the policy of Pius VII., Gregory XVI., and Pius IX., and Franchi was just the man to represent that of Leo XIII. When Nuncio at Madrid he had not only secured the establishment of good relations with the Government, but the essential strengthening of clerical influence. When part of the Armenians, after the Vatican Council, broke off connection with Rome, and were recognised in this position by the Turkish Government, Franchi was sent to remove this difficulty, and he succeeded. The open declaration of the Curia for Turkey was an expression of thanks on the part of Rome, and there was a strong hope of actually arranging for a concordat with Turkey. When he became Secretary of State, he commenced negotiations with Germany. The publishing of the letters of the Emperor and Crown Prince did not alarm him. Perhaps he rather desired this in order to check the extreme party, by giving it to be understood that, although a conciliation of principles could not be effected, he would nevertheless make his attempts on practical grounds, and that he considered this for the interest of the Church. He succeeded in coming to an understanding with the Bavarian Government about the election of bishops, he brought about good relations with Austria, checked the French zealots, and persuaded the Italian Churchmen to take part in the elections. It was owing mainly to him that the Romish hierarchy was re-established in Scotland, and the head of the Romish Church in America made a cardinal. Since last February he had occupied himself with efforts to bring about a friendly relationship between Rome and States where the Vatican is not formally represented. Franchi once said to a high prelate known as a decisive enemy of Jesuitism, that this bull must not be taken by the horns, but attacked by a side movement. This was perhaps a fatal mistake. Franchi was of all Pope Leo's subjects the best to carry out at this juncture the designs of his chief. A skilful diplomatist, an enthusiastic Churchman, and a man of good character, he had broken away from the Church notion that Church principles must be carried out, even should the world thereby be shattered. In looking at the negotiations between Germany and Rome, the presence or absence of this man must be taken into account. It is not enough that Nina has professed to be a follower of Franchi. The question must also be answered, Has he the ability, the knowledge, the influence, and the opportunity of the deceased? The death of Franchi may give even a turn to these Church and State questions.

THE WESLEYAN CONFERENCE AND GENERAL SUPERINTENDENT IMPEY.

On Sunday evening last a farewell service was held at St. Paul's Chapel, Hawley-road, Kentish Town, on occasion of the return to Graham's Town, in the Cape Colony, of the Rev. William Impey, after his compulsory resignation of office as General Superintendent of Wesleyan Missions in South-Eastern Africa. Mr. Impey has served for forty years as a missionary, the last twenty-five of which he has occupied the important post of General Superintendent of Methodist Missions—over an area to be reckoned by hundreds of square miles in the western province of the colony. The General Superintendent represents the authority of Conference in the administration of discipline, examines and ordains candidates for the ministry, while as chief representative of the Wesleyan Missionary Society, he selects stations and regulates expenditure. Mr. Impey was likewise chief of the Training Institution for the district. From this eminent position, and from the Wesleyan ministry itself, Mr. Impey, at sixty years of age, and with a character held in high repute, has been compelled by his conscience to retire, in consequence of inability any longer to enforce on his brethren, or on the Kaffir converts of the mission, the "plain grammatical sense" of the words in the Methodist standards, which require it to be taught that "Hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished for ever and ever, by having their bodies tormented by the fire, and their souls by a sense of the wrath of God." ("Catechism," Part I, Section 5.) Mr. Impey's difficulties were made known last year to the mission secretaries in London, Dr. Punshon, Mr. Killner, Mr. Jenkins, and Dr. Osborn. He was summoned to London for examination and conference. The result was that he could propose no expedient which would enable him to continue his services on the terms of Methodist conformity, except by trifling with the obvious meaning of the language of the standards. This Mr. Impey would not do. He was therefore advised to resign his office and functions in anticipation of the alternative of inevitable expulsion. This he at once did—with the result of finding his case dealt with by the Bradford Conference in silence. His name was struck off the rolls as having "resigned," without a word in recognition of his character or services. Nor does any report of his resignation, or of the cause of it, appear in the Methodist journals.

It was thought by some of Mr. Impey's friends that such a termination of his ministerial career was unjust and unsuitable. They therefore invited him to spend last Sunday evening at Hawley-road Chapel, when he gave some account of the Wesleyan Missions in Africa, and of the circumstances under which he had reached this sorrowful and painful end of his connection with them. At the close of his statement the Rev. Edward White addressed the Rev. William Impey as follows:—

My dear brother, We all thank you much for the outline you have given us of the Methodist Mission in Kaffirland, and of the circumstances under which your services in it are suspended. In ordinary cases a Minister or a Missionary who has been for serious reasons discarded by his own Church ought not to be comforted or abetted by other free Protestant Churches. Why then is it that we wish to offer you a few words of sympathy and respect, when you have just been struck off the rolls of Methodism, and are about to return almost as an alien to your family in Africa? It is not because we undervalue the character and position of the Methodist body or its leaders. The names of many of them are household words amongst us. We know and honour them as individuals, for their wonderful toils in the advancement of truth and liberty all over the world. Many of them are men of signal ability and learning, and some deserve to be reckoned among the heroic men of this generation. No word of dishonour, then, shall be spoken by me respecting the brethren with whom you have worked so long. In compelling your resignation, moreover, it is right to acknowledge that they had no option; the Methodist standards are clear and express. You were bound to teach and enforce all that the "longest creed in Christendom" requires, and no doubt these brethren believe every word of it themselves.

But there were some of us onlookers who had met with, and learned to love and honour you with an affection that increased with every advance in knowledge, who said, "This must not be. This man shall not return to Africa without the utterance of at least a few English voices lifted up in blessing and sympathy." I look upon it as certain that instead of deserving to return in silence and shame to the Cape Colony, we ought to "accompany you to the ship" with hymns of praise to God who has strengthened you to deliver a momentous testimony. It is not for some trifle in dogma or discipline that you have incurred the penalty of deprivation. It is for the greatest of all ends that you have made this sorrowful homeward

voyage, and incurred this deposition from your eminent position. It is as a witness to the Just and Merciful Character of the Living God. It has been in order to aid the settlement of the question, What is the Character of the Deity who shall be made known to the heathen world by the Christian nations? Shall it be a God who will provoke from the heathen the cry which the Buddhist multitudes raised indignantly around Xavier when he told them of the endless suffering of their departed ancestors, "Give us our own nirvana rather"—the universal extinction of souls!—or shall it be a God whom the human conscience can believe and confide in? You have made a movement towards earnest thought on this question, and this has separated you from your English friends. But it will bring you nearer to the heathen—of whom it is said "the Lord loveth the stranger." It will bring you much nearer to the heathen who are seeking after God. You have said, "Those everlasting horrors, taught by Furniss and the Jesuits to their ignorant catechumens, cannot be true. They are not in the Bible." Well, my friend, the godliest and ablest part of Christian England is with you here. Scores of Wesleyan ministers, as I know for certain, have their doubts, and thousands of their best laymen are waiting for honest men like you to speak out in order to confess theirs. Yours is a voice which precedes a great explosion of disbelief long concealed, and hasting to an utterance which the heads of churches will not be able to disregard. Your witness, then, is of priceless value. It will gradually become known. It will kindle many a youthful Methodist to earnest protest and similar sacrifice. It will travel through the whole missionary world. A missionary of forty years' standing, and sixty years of age, does not speak lightly on questions like this. A single voice speaking the words of Reason and Scripture, and speaking from the depths of an all-sacrificing conviction, is stronger than any sanhedrim attempting to stifle your testimony by silence, or to answer you by a reference to antiquated standards. I augur the best results from your own sorrow. Truth must be crucified before it is enthroned. I can testify that you have suffered like your Master, silently, patiently, without one word of reviling or dishonour towards those whom you love while they dishonour you. Return to your friends in the same temper. Let a new baptism of zeal for the common salvation prove that your speciality does not make you heretical in spirit any more than in thought. God will appear for you. You have honoured Him. He will honour you. We speak to-night here in the name of an immense company of scholars and saints in England, America, and Switzerland, who would, if present, earnestly re-echo all my words. England will hear of your protest, and we shall not forget you when you are beyond the seas. The Cape people will understand the issue you have raised for African heathenism. You may be overshadowed by the Methodist Conference, but the truth which you suffer for will shine more and more until the perfect day. You have done a work of which you yourself hold a very modest estimate; but I, for one, hold it of higher account for the eternal interests of Africa than the outward civilising of a province, or the discovery of the whole course of the Congo. You have seen, and you have said, that it is useless to proclaim a morally unintelligible God in Kaffirland, or anywhere else. You have set an example of insisting on Scripture language in teaching the greatest truths, and of taking that language in its simplest sense. You have above all set an example of absolute honesty in subscription, in the search after truth, and in the confession of your faith. This is the spirit which will reach the hearts of Pagans, as it will reach the heart of England itself. You have done much to represent as realities both Judgment to come, and the Life Everlasting, and to make the Divine love intelligible to men. We therefore bid you farewell in the peace of God. God bless you and the noble Companion of your toils, daughter as she is of the Wesleyan President Shaw, and mother of a noble African Missionary who is also resigning his post for reasons somewhat like your own. No Methodist deputation perhaps will venture to accompany you to the embarkation. But God will be there, and Christ our Lord, and the Blessed Comforter. The Spirit of wisdom and truth will go before you as a pillar of fire by night. Providence will provide for you in Africa, and give you an honourable welcome among those who love you so well; and though you may no more preach in the churches which you have built, your voice and your thoughts will reach farther than you at present believe, and your deep affliction will tend more than your past forty years' labours to the eventual triumph of the truth.

The Rev. W. Impey then in a few touching words acknowledged to a congregation greatly moved how much he was strengthened by the sympathy which had been expressed, and implored the blessing of Heaven on the pastor and people who had thus comforted him in his sorrow. A letter was also read from the Rev. Samuel Minton, warmly commending Mr. Impey to the honour and sympathy of all Christian people. We understand that at the late meeting of the Wesleyan Conference at Bradford, that body declined to pass a vote of thanks to Mr. Olver, the Fernley Lecturer, on the ground that the lecture was not in strict agreement with the standards of Wesleyan Theology—the subject being that of Future Retribution. In a meeting of 3,000 people, Mr. Olver was compelled to declare

that he would publish the lecture at his own expense, in consequence of some merciful deviations from the standards. Why is one measure dealt out to Mr. Impey, and another to Mr. Olver? Surely there ought to be absolute conformity, or a wide toleration.

THE PALL MALL GAZETTE ON THE LIBERATION MOVEMENT.

The *Pall Mall Gazette*, in a review of Mr. T. Hughes's recent essay, writes:—"It is impossible to deny that, during the last thirty or forty years which have seen the rise of a hierarchical party in the Church, the growth of political Dissent, and the extreme development of a secular spirit among the nation at large, the agitation for the disestablishment of the English Church has assumed a new aspect. Former movements of the kind were for the greater part inspired by transitory antipathies; the opposition of the Liberation Society and its youthfully, the Liberal Association of Birmingham, arises not so much from any dissatisfaction with certain practices of either Church or State, as from a theoretical hostility to the principle of their connection. It would be equally idle to dispute that the opponents of the State Church, acting probably under the stimulus of the Irish Church Act—which, if it did nothing more, demonstrated at any rate the practicability of disestablishment—have of late years displayed an unwonted activity. At the same time it is easy to over-estimate the character and strength of the present aggression; and though no doubt the question will come more prominently before the constituencies at the next election than it has ever done before, and a certain amount of pressure will be put on the Liberal candidates by the two powerful organisations whose tactics every lover of freedom cannot but watch with the utmost jealousy, we see little or no reason for Mr. Hughes's belief that the question presses for an immediate solution, and still less for the feeling of alarm with which he appears to view the immediate future. The point on which Mr. Hughes insists, over and over again, is the national character of the English Church; the Church, as distinguished from the sects, rests on a national basis; its *raison d'être* is that it shall find room within its fold for every member of the community, and faithfully reflect the thoughts and feelings of the nation. This is in our view not merely historically true, but also one of the chief pleas in defence of an Establishment; the numerical strength of a certain church at a given time being entirely a secondary question. But this theory, which when pursued to its logical conclusion subjects the Church to a continual supervision and a probable periodical revision of its constitution, is not likely to commend itself to Churchmen, to whom the idea of change and progress conveys at all times a notion of danger. A more serious consideration—and on this point we are unable to agree with Mr. Hughes—is whether the time is come to bring the Church more completely in harmony with the spirit of the age. No rational man doubts that the formularies of three hundred years ago stand in need of modifications, or that there are many anomalies and abuses within the Church which, if only to deprive the Liberation Society of its stock-in-trade, should at once be put a stop to. But it is difficult to see by whom these necessary reforms are to be carried out. Convocation, as we are truly reminded, has had its day—its inglorious day; nothing will ever again galvanise it into a semblance of life, and its highest efforts will never go beyond the attempt to preserve and promote a decent uniformity in the absence of an impossible unity. Besides, 'to hand over the control of the Church to Convocation would be an infringement of the national principle, and an imitation of the sects without any compensating advantage.' Mr. Hughes would have Parliament, 'as the living voice of the Church,' undertake the work: and there is no doubt that that assembly will have to take up the matter at some future time. But nothing could be more ill-advised than to lay the foundations of the Church of the future in days like ours, when the world is once more in one of its periods of transition."

THE LATE REV. W. BRADEN.—The following circular is now being issued:—"By the sudden and melancholy death of the Rev. W. Braden, his widow and five children are left utterly unprovided for, as what may be expected to come to them at a future date is of a limited and uncertain character. Under these circumstances the King's Weigh House church and congregation have resolved to do all they can among themselves to make some provision for the family of the deceased. Some of the late Mr. Braden's friends, however, taking into consideration his many public services, think it only just and desirable to make a wider appeal for subscriptions. It is therefore hoped that those who have the means will show their sympathy with Mrs. Braden and her children in their hour of need." The circular is signed by Messrs. Samuel Morley, M.P., James Clarke, Rev. J. Guinness Rogers, B.A., Rev. Alex. Hannay, J. Carvell Williams, Rev. Dr. H. R. Reynolds, Rev. D. Gordon, F.S.A., J. Whitworth, Mr. Councillor Slade, Rev. R. Bruce, M.A., J. W. Willans Shaw, John Pearson, Joseph Johnson, George Gaunt, Joseph Platts, H. R. Silvester (Treasurer of Weigh House Chapel Committee). Any of these gentlemen will receive subscriptions.

Literature.

MR. HUGHES AS A CHURCH DEFENDER.*

We have not, for a long time, read a book so absolutely disappointing as Mr. Thomas Hughes's contribution to the Establishment controversy. The position he occupies had already been so clearly defined that there is nothing to surprise us in the fact that, though claiming to be a Liberal, he contends that the State is perfectly justified in giving one portion of its subjects special privileges because of their religious opinions. What does astonish us is that his arguments—which are nothing more than the repetition of a few commonplace of the school—are presented with so little of force or freshness, and that they are accompanied with attacks on Nonconformists such as those with which the more bigoted and unscrupulous lecturers of the Church Defence Association are accustomed to entertain partisan audiences or Tory provincial journals serve up for the edification of their readers, but which are altogether below the tone that a man of Mr. Hughes's position and principles ought to have preserved. No one who is familiar with his writings would look to him for a judicial treatment of any subject in relation to which he feels deeply, but we did hope to find a fair and even generous interpretation of the motives and acts of other Liberals, who differ from him as to the value of what he is pleased to call a "public Church," especially as, by his own admissions, the Church of England, needs very sweeping reforms if it is to retain the public character which he claims for it. That he would associate himself with those who hate his reform as much as they dislike the idea of disestablishment, and numbers of whom would far rather see the Church separated from the State than subjected to its control in the way which he suggests, and while they accept his aid as against the Liberation Society, would rather see the triumph of the Society than have an Establishment conformed to his ideal, was hardly what we should have anticipated. But our astonishment at finding him among the "Church defenders" is not so great as our amazement at the way in which he sustains the character. In gathering up the little bits of gossip against Dissenting communities he has shown himself quite an adept. Had he taken the trouble to obtain anything more than the most superficial knowledge of the constitution of these churches, he would have seen that some of the stories of which he makes a point could not have been true. Whether true or false, it is not easy to see what relevance they have to the point to be discussed; but that is a question of logic rather than of taste or of fact, and what we complain of here is that Mr. Hughes is not accurate in his facts, and does not show very good feeling in the introduction of what is really nothing better than garbage into a controversy about a great principle.

For example, Mr. Hughes in his speech at Norwich has a long tale about a Congregational minister who was used very badly by some "irresponsible committee." If he had heard the peal of laughter with which his narrative was received by a number of Congregationalists, to whom we read it, he might perhaps understand that he has here only stumbled on a "mare's nest." The idea that Congregational ministers have placed themselves at the mercy of an "irresponsible committee," who, by "shunting" their names out of a Year Book can expel them from the ministry is so grotesque that the marvel is Mr. Hughes did not think it necessary to make further inquiries before committing himself to a statement carrying absurdity on the face of it. No doubt the deliberate exclusion of the name of a minister from the Year Book would be a serious injury to any man, for it means that the association within whose bounds he resides will neither admit him to its fellowship nor certify that he is a recognised pastor of honourable standing. But even the omission of his name from the list of those thus accredited could not deprive him of his status, still less of any advantages to which he would be legally entitled. What those advantages exactly are, we must confess ourselves ignorant. Mr. Hughes, however, is able to inform us. His picture of the condition to which this unfortunate Dissenting minister was reduced is very graphic. It lacks only one element in order to make it impressive, and that is, that it should be true—

Thus the name of that clergyman was quietly shunted out by an irresponsible committee, and the consequence was, that without having the opportunity of defending himself, or having his case heard by any tribunal, he

lost his share of the sick fund to which he had subscribed all those years; he lost the privilege of sending his children to school at a lower rate of payment, which every Independent clergyman has; he lost the advantage of the Pastors' Insurance Society to which he was also entitled; and I apprehend that by this time, in consequence of the disappearance of his name from the "Congregational Year Book," he is no longer a member of the Independent community.

We only hope that there may not be some "Independent clergyman" who on reading this extraordinary statement will at once set to work to secure for himself the advantages to which, according to Mr. Hughes, he is entitled. There are some schools, as our readers know, where the children of Congregational ministers are received either without charge or at a small fee, as openings occur and as the managing committee are prepared to receive them; but the suggestion that every "Independent clergyman" is entitled to receive such an education for his children is as utterly without foundation as is the further one that, if the right existed, the non-appearance of a man's name in the "Year Book" would deprive him of it. The same remarks apply to the Pastors' Insurance Society, whose committee makes grants where it thinks well, but on whose funds no minister has a claim. What a Congregational minister who was deprived of his status would lose in either of these cases would simply be his eligibility. As to the "sick funds" we know nothing. But surely Mr. Hughes, as a "Q.C.," must know that if there was a legal wrong there must be a legal redress; that if an individual was improperly excluded from a society he would have an appeal to the civil courts; and that if he was only excluded by the legitimate action of rules which he had himself voluntarily accepted he could have no legitimate ground of complaint. It would be very extraordinary if a body of intelligent men had voluntarily submitted themselves to a secret and irresponsible despotism. It would be more remarkable still if they had thus sacrificed their freedom for the sake of getting a cheaper education for their children, or a grant from an insurance aid society, or the right to be members of a sick club. But the marvel would be crowned if it could be shown that it was the Independent ministers—ministers (Mr. Hughes says) of "by far the most liberal (so far as I know) of the Nonconformist communities"—of all men in the world who had voluntarily accepted such a position. A little reflection ought to have shown Mr. Hughes that, apart altogether from the facts of the case he quotes, there must be some mistake as to the principles of procedure adopted by the Congregational body towards its ministers. We can only give him Dr. Routh's advice to a young inquirer, that before employing any similar argument in future he should be careful to verify his references. The advice, indeed, might with advantage be taken by Church defenders generally. They are too apt to rely on second-hand statements and quotations. Even a respectable, though somewhat virulent magazine, the *Church Quarterly Review*, refers its readers to the *National Church*—"a paper which, for its varied and valuable information, every Churchman should read," in order to get information as to the "very astonishing statements submitted to Nonconformist readers" by their own journals. It is not a safe way of conducting controversy. Wisdom says "verify the references," and the neglect to do this is all the more inexcusable when the authorities are so accessible.

It may seem as though we had devoted too much attention to a point of subordinate importance. But, insignificant as it may appear, it illustrates the tone and spirit in which Mr. Hughes treats the subject; it helps us to estimate the amount of authority we may attach to his statements on points of which we have less personal knowledge, and it exhibits the view (mistaken as we deem it) which he takes of the whole discussion, dealing with it as on between rival Christian communities instead of one entirely of public right. Thus he devotes a chapter to "the great experiment of the pure voluntary system," in which he sets forth the failures and shortcomings of the religion of the United States, referring them all, of course, to the absence of that public system for which he contends. Some of his statements only make us smile, others at once suggest the inquiry as to how far he has verified his references—all make us marvel at the one-sidedness of his review, and the strong prejudice which shapes his conclusions. About the colonies he does not say much, except that he was struck with "the great and dominant position which the Roman Catholic Church seems to occupy, not only in the province of Quebec, but in Ontario," and can only express a trust that "the native Free Churches may be able to hold their own against their powerful rival, not only in the Dominion, but in the Australias, where, however, from all one

bears, the outlook is by no means encouraging." Having ourselves more faith in the spiritual forces of Protestantism than in the State to which Mr. Hughes looks up with a confidence so simple and unwavering as to be very touching, we do not share his anxieties as to the future. But if he desires to find relief from them, he has only to take the testimony of the bishops of his own Church as recently given, and he may perhaps be led to suspect that he has been somewhat fearful. In the United States he spent three months, and of course he is able to speak more decidedly as to the effects of the absence of a State-Church there. We will take some of the evils he has detected:

I visited [he says] many cities large and small, and was taken by kind friends to divers town-halls, hospitals, banks, museums, parks, and all manner of public institutions, but in no single instance to a church. I don't pretend to account for, or argue from this fact; but so it was, and so far as I could judge, the reason seemed to be that they never thought of their churches as public buildings, which could reflect either credit or discredit on the nation.

Now, as forming part of a grave discussion on a great question of public policy, this is nothing more or less than "bosh." Americans are, of all people, most alive to the impressiveness of our own grand cathedrals and old parish churches. They do not need to be told that they have no buildings which can even come into comparison with them, and it is probable enough that they were not anxious to show an English visitor churches which, however beautiful in themselves, could only stand out in contrast to the noble edifices of his native country. In another place he tells us:—

There is another significant difference which struck me. The churches and chapels there are far more comfortable in their furnishing and arrangements than with us. . . . And I think this costliness as to arrangements for the comfort of individuals rather than on the fabric—a lavishness in cushions and carpets, warming and ventilation, rather than on painted windows and architectural ornaments—is a characteristic of the Protestant places of worship in the States as compared with ours in England.

What then? Is this the result of this "private" idea of the Church which Mr. Hughes holds in such abhorrence? If it be, there is at least this to be said for it, that good ventilation and warming are certainly of more importance than architectural ornament or even stained-glass windows. He has, however, a much more serious fault to allege—"The habit of family worship seems to be the rare exception in the States, even in the houses of decidedly religious people." The fact is remarkable if true. Bearing in mind the strange misconception Mr. Hughes has of Congregational ideas and practices at home, we may be allowed to doubt the accuracy of an observation as to the family habits of the United States, especially when prefaced by the qualifying observation, "It seems to be." But the deduction from the alleged fact is even more extraordinary:—

It would be impertinent to go about questioning why this is so, and I certainly did not take that means of endeavouring to satisfy my curiosity, but from the best observation I could make, I think that the strength of the feeling that religion is a strictly private concern for each individual man or woman has much to do with it. In this matter, also, I think that the existence of a public or national Church in England may very probably account for the difference which certainly exists in this respect between the two countries.

Mr. Hughes must have got "public church" upon the brain, and it seems to be so far affecting his heart that he is unable to show his usual liberality in judging those who do not accept his dogma. Was it otherwise he would, before penning what we can only regard as a piece of nonsense flavoured by bigotry, have stopped to think whether the neglect of family worship which, according to him, is so marked in the United States, prevails among English Nonconformists. Logic is not his forte, but we are surprised to find such traces of illiberality and narrowness. We reserve some further illustrations of this for another article.

"MONT BLANC."

When the book before us was published we were in the middle of winter, and the snow was on the ground. That might seem to be the most appropriate time to bring to the notice of the reader a work on Mont Blanc, with its everlasting cap and garments of snow. But our judgment was that it would be better to wait until people were beginning to think of taking their Swiss tour, so as to suggest to them, when expectations are most excited, and their arrangements are being made, that amongst the books which they should take with them, which, indeed, they should not omit to take

* *Mont Blanc*. A Treatise on its Geodesical and Geological Constitution; its Transformations: and the Ancient and Recent State of its Glaciers. By EUGENE VIOLETTE-LE-DUC. With 120 Illustrations. Translated by B. BUCKNALL. (Sampson Low and Co.)

* *The Old Church: What Shall we do with It?* By THOMAS HUGHES, Q.C. (London: Macmillan and Co.)

with them, is this most able, most interesting one of M. Viollet-le-Duc.

Of this work let us say at once that, notwithstanding what the author appears to imagine, it is not a popular one. He says, "I write for the general public, and this I have always kept in view." It may be that the general public of France has a more highly-trained mind than that of England, and that, so far, his observation is a just one. But, if in our own country, may be included in that term such classes as the well-to-do Cockney tradesman or the ordinary provincial manufacturer, who probably form the majority of English tourists, then we are obliged to say that, although this is a book that they should buy, it is not one which they will altogether appreciate. Our author really writes for a higher class—men of educated intelligence, who are more or less familiar with scientific terms, and for scientific men themselves.

Our ordinary mountain-climber, indeed, the author seems to hold somewhat in contempt. This is what he says of him, and, alas! with too much truth,—

Besides the devotees who have contributed so much to science, among the Alps, are to be met regular "ascensionists," just as at Baden or Monaco may be seen the frequenters of the gaming-table. Is it the love of knowledge that impels them? No: they climb for climbing sake.

We see them in the valley, busy as bees; eagerly studying all the information they can get respecting the altitudes, inquiring for the best guides, consulting the barometer, donning the accoutrements of mountaineers, and getting up in the middle of night to set off. . . . When they have reached a summit, do they stay there? Do they seem impressed by the spectacle beneath and around them? No: they hurry down again in order to climb some other peak on the morrow.

I have had frequent opportunities of observing these sufferers from the climbing mania; and I confess that they inspire me with real sympathy. They are seekers after the unknown. England furnishes the largest contingent to this class of enthusiasts.

In France these Platonic lovers of mountain peaks are rare, and we cannot congratulate ourselves on the fact. Except a few French savants who have added their quota of observation to the sciences of geology, geodesy, and meteorology, and who have acquired a well-merited distinction, we count among our countrymen but a small number of these amateur mountaineers, while England, Switzerland, America, and Germany can boast of thousands.

Let not, however, the "Ascensionist" take offence at these words; rather let him learn from them, and when he next "ascends," do it with the observant eye and the reverential feeling which our author may haply communicate to him if he will read only a portion of this work. For it will tell him, if he should visit Mont Blanc, how that grand manifestation of creative power was, in the course of countless ages, built up; how it has changed and what powers have changed it; how, in its turn, it has influenced mountain and valley, lake, glacier, and river, being thus, one of the great formative powers of a whole land. "It will enable him to understand how," as the author says, "Our globe is, in fact, only a great edifice, all whose parts are capable of rational explanation; its surface assumes forms dictated by imperial laws, following a logical order"—an order impressed by the Law-giver himself.

When Mont Blanc was first upheaved, says M. Viollet-le-Duc—and here, of course, he states only a fact of geology within the commonest knowledge—"the refrigerating process which occasioned the flexure of the earth's crust, to which the primary formation of Mont Blanc is due—that crust had not yet attained that degree of hardness which it has since acquired." He adds,—

Two forces, therefore, are acting simultaneously, and in contrary directions. The compressed interior matter tends to break its envelope, and this envelope tends more to compress the interior matter.

The expansive force will of necessity prevail—it upheaves the crust at a weak point, and when the limit of pliancy has been reached, the latter cracks, and from its nature tends to contract—to widen the open gap. The protogine is upheaved, pushes aside the walls which are pressing against it, thrusts them back, and folds them over parallel to the main axis of the fissure.

At the time of the upheaval, the author goes on to say, the protogine [talig-granite] presented manimilated forms, but, in course of cooling, "shrank and divided, exhibiting surfaces of contraction following certain angles which presented prismatic and pyramidal forms. These and other changes are profusely explained and illustrated. Then came "a long period of repose":—

The upheaved protogine and crystalline schists could not have attained that state of complete crystallisation, except by a very slow process of refrigeration. Gases must have been emitted from these materials during a long space of time. The still heavily charged terrestrial atmosphere allowed the watery vapours to become snow only at an extreme altitude, and in descending this snow melted before it reached the highest summits or on touching them. Their surface might have been affected by the action of water, but not by that of frost.

Those earlier diluvian rains aided in denuding the

slopes of the smaller débris that covered them, and, collected in reservoirs with the materials borne away, formed those pudding-stones and conglomerates of comparatively recent period, which, mingled with fossils of the quaternary period, are frequently found in the lower parts of certain valleys, particularly in that of the Rhine.

It seems scarcely doubtful at present that after the successive upheavals of the Alps there was an anteglacial period of mild temperature (the Pliocene) during which water alone might have modified the surface of the upheaved mass. This period witnessed the growth of the quaternary fauna and flora whose remains we find beneath the glacial deposits. The diluvial rains that preceded the first glacial epoch would, however, merely collect in the bottom of the hollows left between the upheaved beds, and form deep, long lakes, generally finding an outlet only at a considerable height, or bursting a dam of no great strength to diffuse their waters lower down.

Subsequent changes are explained—not how they may have occurred, but how they must have occurred, and how they can be traced. Here the varied influences of wind, of atmosphere, of snow, of water, of gravitation, are taken into consideration, and it is shown how the glaciers which once descended from the Valley of Chamounix to the southern extremity of the lake of Geneva, filled the bed of that lake, and passed it. But, he adds, that there can be no question that "that the glacial epoch was divided into two periods, with an interval between, during which the present fauna and flora mingled with a few extinct varieties took possession of the Alps." Proofs of this period are to be found elsewhere. From before this time, as from since, the changes have been stupendous. For once, as is remarked, "the Adriatic Sea bathed the southern declivities of the Alps, and the whole of Lombardy was a vast gulf."

After treating of the action of the snows and the frozen snows, to which the name of *névés* has been given, the author traces the glaciers and their action on the rocks. The *Mer de Glace* now moves at the rate of about ninety yards a year, but it is considered that when the valley of Chamounix was 3,300 feet above its present level, it might have moved at the rate of about 1,200 yards annually, or perhaps more. This is one of the most interesting sections of this work, although the ground has, to some extent been gone over before by Professor Tyndal and others. Not less interesting is that which follows—on the "Moraines and Movement of Glaciers"—a subject treated in great detail and with minute illustration. Here, of course, arises the question, How are the crevasses produced? Does the question generally occur to the traveller as he looks, half-trembling, down into one of these blue depths? It can be simply answered:—

It cannot be doubted that tension produces the crevasses; for these are not observed until the glacier has assumed its definite form—established a current. The upper glaciers of inconsiderable size, which are sometimes formed, even above the altitude of the *névés*, and where the snows are saturated with the water that results from thawing under the action of the sun's rays, or of the *Föhn* (south-east wind), have no crevasses, or begin to exhibit them only at their lower part. But on a great glacier, especially towards the middle of its course, i.e., at an altitude of eight or ten thousand feet, we may see, or rather hear, these crevasses formed; for in rendering, in consequence of the tension of the mass, the glacier produces actual detonations, followed by a whistling sound. These fissures, which are at first only half or three-quarters of an inch in width, are soon enlarged, and the surface water rushes into the cavities, carrying with it a quantity of bubbles of air.

Of all the striking natural phenomena of Alpine regions, none is more vividly impressive; even the boldest guides lose their *sang-froid* when the glacier thus splits beneath their feet with alarming detonations and hissing, though a crevasse never presents an opening wider than an inch at first.

The subjects which follow in this remarkable work are, "Glacier Muds," "Formation of the Torrents," "Course of the Upper Torrents," "Torrents and Lakes of the Valleys," "The Existing Glaciers of Mont Blanc," "The Massif of Mont Blanc," and "The Regulation of the Water Courses"—the last a practical chapter, showing how the act of man may turn even the vast power of Nature in this region, not merely from devastating effects, but to his own advantage. We close in the eloquent words of the writer:—"When we think of the time which must have been required for thus shaping the mountain—for its disintegration according to certain laws which are incessantly in action—we are struck with awe. When we see by what slow degrees the rocks are rasped and obstacles are borne down by the ice, we ask ourselves how many ages the glacial periods must have required in order to fashion the ruins of the elevated parts, to widen the valleys, to erode the declivities, and to obtain uninterrupted courses. And this preliminary work was but a rough-hewing. In their turn, the waters began their work of shaping the great valleys by alluvial deposits. Divided at first into a number of lakes one above another, and swamps separated by moraines or rocky dikes, they gradually rendered these swamps dry by the deposition of gravels, filled up the

lakes, and formed the bed of the streams by an admirably-laid alluvial deposit. In carrying out this immense work, Nature could remain beautiful and wondrous by her variety, despite the constant uniformity of the same means, and the endless repetition of the same phenomena."

THE FRENCH REVOLUTION.*

It is exceedingly probable that M. Taine will be the victim of his extreme desire to appear impartial. And this in other forms than appear on the surface. It is little that he loses the momentary favour of contending parties; it is much that he is true to his own genius and to his literary determinations. Outwardly it is clear that M. Taine has already been the victim of wrong; and wrong too which cannot be met and practically dealt with. While it has been said that he condemned the Revolution in the hope of thereby securing the vacant seat in the Academy, he has outraged all the sensibilities of the extreme Republicans, and has not secured his chair. There is a very expressive proverb about over-candid truth-speakers, and M. Taine might well console himself with standing in a good and a great company, were it not that he so specifically repudiates the idea of entering on the discussion of abstract points at all, or of aiming in any way at the position of a political teacher. He studiously declines, as he says, to draw any lessons. His business is with facts, and from them each one must draw his own conclusions. M. Taine says:—"To my mind the past has features of its own, and the portrait here presented resembles only the France of the past. I have drawn it without concerning myself with the discussions of the day; I have written as if my subject were the revolutions of Florence and Athens. This is history, and nothing more, and if I may fully express myself, I esteem the vocation of historian too highly to make a cloak of it for the concealment of another." We remember that M. Taine, in the preface to the *Ancien Régime*, declared his intention to study his subject as an entomologist does the metamorphosis of an insect.

And yet in spite of protestations, and notwithstanding M. Taine's natural tendency to the concrete under its more picturesque forms, it must be confessed that facts for once prove too much for him. All his skill will not suffice to relieve the impression of one dreary monotony of anarchy and bloodshed, unrelieved by any glimpse of true heroism. His elaborate presentation of records, carefully culled from widely separated archives, forms the most frightful impeachment of the Revolution. M. Taine's determination after this profession of severe impartiality is in nothing more conspicuously seen than in the utter absence here of those qualities which made his Italian sketches and his English Literature so attractive reading. In these he openly allows himself to select and to group his facts at the beck of an idea. But here his artistic sense seems to help him as little as his Positivistic conceptions, and his law of conditions and products for once fails in its exact application. M. Taine professedly went a good way back that he might be able to account for the Revolution, and to justify it as a necessary development of the time and of the circumstances—now he tacitly declines either to account for it or to justify it, and tells us that if he can but make us see the monster in all its horror and repulsive reality, that is precisely the same thing. But we must beg M. Taine's pardon if we contradict him. The two things are radically different. When he dealt with English literature, he accounted for it very satisfactorily on certain frank philosophic assumptions, and no one could refrain from paying him the compliment of consistency: now he professedly abnegates the position which is natural to him, writes a striking but a monotonously self-repeating book, and desires to seduce us into the belief that he has no ideas or bias the one way or the other. It is too much. After all, M. Taine's bias—though a bias that is natural enough to him—is apparent throughout the book. He loves order; he is by nature somewhat of a martinet, in spite of his humour and his ready reception of new ideas; and it was very evident how profoundly he sympathised with much in the *ancien régime*—in the dainty little pictures of it he could doat on and elaborate, though the pressure of modern ideas and the burdens of history compelled him to recognise the evils inherent in it. Our author is somewhat like a Scottish historian who should declaim against the Stuarts generally, and yet reserve for them the praise that no line of sovereigns ever loved their people better, because their love of spectacles drew them often familiarly among the people in

*The Revolution. By H. A. TAINE, D.C.L. Translated by JOHN DURAND. Vol. I. (Daldy, Isbister, and Co.)

their sports and pastimes. "The Revolution" is, in one aspect, the legitimate continuation of the *Ancien Régime*; in another it is not. M. Taine has reversed his process. In treating of the first he permits himself the full indulgence of his picturesque sensibilities, and so stimulates those of his readers. Here he ignores all the grimly picturesque attributes and the touches of simple human emotion which so relieve the terror and the blackness, of which Carlyle sometimes made too much it may be; and we simply say this is as unfair as it is in essence inartistic—the more that it is done studiously of set purpose. Here, then, M. Taine appears at once as what he is and what he is not; he is severe, scientific, analytical under protest, and this, because—though he feels he cannot even recognise in the slightest the grim, pitiful sympathy of Carlyle, not to speak of the effusive sentiment of Michelet, or still more of M. Louis Blanc,—he is writing most unnaturally and artificially, having made a false and restricted medium for himself through which alone to view his subject. Precisely because he will not allow, even in the most tragical moment, a gleam of light of this kind to soften his scientific front, and to brighten his pages, he declares himself one-sided, and gives the true critical reason why this book will find a narrower public than some of his other ones. Goethe said that enthusiasm was the one thing necessary to history; and the little enthusiasm with which M. Taine started almost exhausted itself before he had advanced to the time of Jean Jacques Rousseau and the ladies of the Court playing at Trianon and ladies elsewhere suckling their own babies. M. Taine is no more impartial than Burke was. Indeed, he quotes Burke, and speaks of his "Reflections" as "a masterpiece and a prophecy"—and who can regard Burke as coldly scientific and analytic there, or forget his brilliant apostrophe to Marie Antoinette, whose fate symbolised to him the passing away of all royalty and beauty from the earth. M. Taine is, after all, a partisan; and the self-conscious and assertive manner in which he proclaims his scientific attitude and his complete reserve of sympathy is unfortunate, especially when we have to confess that, notwithstanding his urgent claims, he will not allow the facts to speak, but must often become dogmatic in his commentary upon them. Considering the state of feeling in France and the power of parties, it was bold in M. Taine to treat the subject at all. We will heartily credit him with a desire to warn his country by the past to have more regard for legitimate rule and for order than that period showed. But going so forcibly half-way, M. Taine might have gone a little further, and going a very little further might have relieved his work very largely of the aspect of a political pamphlet which here and there it does carry.

Unlike the *Ancien Régime*, the book, as we have said, is studiously severe and analytic. There are no little bits of bland and artistic description which so easily detach themselves from the text that, to the reviewer, they may be said to present coaxing petitions to be extracted and exhibited. Nevertheless, we shall find one or two, by means of which to give our readers some notion of M. Taine's manner in this instance, as well as indirectly to illustrate what we have said. This is the way in which M. Taine describes certain of the premonitory signs of disturbance:—

Bands rise up around the capital, just as in countries where human society has not yet been formed, or has ceased to exist. During the first two weeks in May, near Villejuif, a band of five or six hundred vagabonds strove to force Bicetre and approach Saint Cloud. They arrive from thirty, forty, and sixty leagues off, from Champagne, from Lorraine, from the whole circuit of country devastated by the hailstorm. All hover around Paris, and are engulfed as in a sewer, the unfortunate along with criminals, some to find work, others to beg and to grovel about under the injurious promptings of hunger and the rumours of the public thoroughfares. During the last days of April, the clerks at the toll-houses note the entrance of a "frightful number of poorly-clad men of sinister aspect." During the first days of May a change in the appearance of the crowd is remarked there mingle in it "a number of foreigners, from all countries, most of them in rags, armed with big sticks, and whose very aspect announces what is to be feared from them." Already, before this final influx, the public sink is full to overflowing. Think of the extraordinary and rapid increase of population in Paris, the multitudes of artisans brought there by recent demolitions and constructions, all the craftsmen whom the stagnation of manufacturers, the augmentation of *octrois*, the rigour of winter, and the dearth of bread, have reduced to extreme distress. Remember that in 1786 "two hundred thousand persons are enumerated whose property, all told, has not the intrinsic worth of fifty crowns," that, from time immemorial, they are at war with the city watchmen; that in 1789 there are twenty thousand poachers in the capital; that to provide them with work, it is found necessary to establish national workshops, "that twelve thousand are kept uselessly occupied digging on the hill of Montmartre, and paid twenty sous per day; that the wharfs and quays are covered with them, that the Hotel-de-Ville is invested by them, and that around the palace, they seem to be a reproach to the inactivity of disarmed justice; "that daily they grow bitter and excited around the doors of bakeries, where, kept waiting a long time, they are not sure of

obtaining bread; you may anticipate the fury and the force with which they will storm any obstacle to which their attention may be directed."

M. Taine thus signalises the real advent of King Mob, whom he certainly does not flatter:—

But behind all these discordant authorities the real sovereign, who is the mob, is very soon apparent. On July 15 it undertakes the demolition of the Bastille of its own accord, and this popular act is sanctioned; for it is necessary that appearances should be kept up; even to give orders after the blow is dealt, and to follow where it is impossible to lead. A short time after this the collection of the *octroi* at the barriers is ordered to be resumed; forty armed individuals, however, present themselves in their district and say, that if the guards are placed at the *octroi* stations, "they will resist force with force, and even make use of their cannon." On the false rumour that arms are concealed in the Abbey of Montmartre, the abbess, Madam de Montmorency, is accused of treachery, and twenty thousand persons invade the monastery. The commander of the National Guard and the mayor are constantly expecting a riot: they hardly dare absent themselves to attend the King's *fete* at Versailles. As soon as the multitude can assemble in the streets, an explosion is imminent. "On rainy days," says Bailly, "I was quite at my ease." It is under this constant pressure that the Government is carried; and the elect of the people, the most esteemed magistrates, those who are in best repute, are at the mercy of the throng, who clamour at their doors. In the district of St. Roch, after many useless refusals, the General Assembly, notwithstanding all the reproaches of its conscience and the resistance of its reason, is obliged to open letters addressed to Monsieur, to the Duke of Orleans, and to the Ministers of War, of Foreign Affairs, and of the Marines. In the committee on subsistences, M. Sorreau, who is indispensable, and who is confirmed by a public proclamation, is denounced, threatened, and constrained to leave Paris. M. de la Salle, one of the strongest patriots among the nobles, is on the point of being murdered for having signed an order for the transport of gunpowder, the multitude, in pursuit of him, attach a rope to the nearest street-lamp, ransack the Hotel de Ville, force every door, and mount into the belfry, and seek for the traitor even under the carpet of the bureau and between the legs of the electors, and are only stayed in their course by the arrival of the National Guard.

Our last extract shall exhibit M. Taine in his delicate way of dramatically contrasting past and present—the mob and the aristocracies:—

Popular passion, unfortunately, is a blind power, and for lack of enlightenment, suffers itself to be guided by spectral illusions. Imaginary conceptions work, and work in conformity with the structure of the excited brain which has given birth to them. What if the *Ancien Régime* should return? What if we were obliged to restore the property of the clergy? What if we should be again forced to pay salt tax, the excise, the *taille* and other dues which, thanks to the law, we no longer pay, besides other taxes and dues that we do not pay in spite of the law? What if all the nobles whose chateaus are burnt, and who have given rent acquittances at the point of the sword, should find some way to avenge themselves and recover their former privileges? Undoubtedly they brood over these things, make agreements amongst each other, and plot with the foreigners; at the first opportunity they will fall upon us: we must watch them, repress them, and, if needs be, destroy them. This instinctive process of reasoning prevailed from the outset, and, in proportion as excesses increase, prevails to a much greater extent. The noble is ever the past, present, and future creditor, or, at the very least, a possible one, which means that he is the worst and most odious of enemies. All his ways are suspicious, even when he is doing nothing; whatever he may do it is with a view of arming himself.

It should be distinctly borne in mind that this is only the first volume of the "Revolution," and deals mainly with the initiatory period of destruction and setting aside of all rule. The second will deal with the various efforts of the contending parties to restore rule on the basis of narrow doctrines. A third, M. Taine says, would be needed to scrutinise authorities; but that he will not write, contenting himself with the observance of certain intelligible rules. It only remains to be said that Mr. Durand has done his work of translation with laborious care, and is more exact generally than he is happy, often failing to find a fair equivalent for felicitous terms and turns in the style of his original. But when all is said, it would be difficult, on the whole, to find a translator who would do much better.

THE MAGAZINES—AUGUST.

Tinsley's Magazine is nearly all fiction, but there are things well worth reading in the "Mother of Chemistry."

The *Leisure Hour* has some characteristic matter in "Westminster School," "Monumental Brasses," and "Coaching Days," and there is a capital paper on Mr. Wm. Spottiswoode, with a life-like portrait. Miss Bird gives us another of her charming letters from the Rocky Mountains. We are glad to see Mr. George Smith writing on his own subject in the *Sunday at Home*—"Our Canal Population." Many of our readers will be glad with the "Life of Charles Vince," with also a thoroughly good portrait. The tale in this number is kept up well.

The *Sunday Magazine* has "The Law of a Useful Life," by the Rev. S. Cox. This is the most noticeable paper in the present number. "Sir Titus Salt" and "Livingstone" are too late.—We might mention all the articles in *Good Words*, for all are

above the average—say, Professor Barrett's "Speaking Machines," Mr. Page on "Needles," the Bishop of Rochester's "Slowness in Learning Christ," Mr. Gilbert's "Village Homes."

The *Quiver* is not particularly remarkable this month; indeed, we scarcely find a paper which can be selected as of unusual merit, but this does not often happen. In *Cassell's Family Magazine*, on the contrary, there is so much that is timely and sensible that we should like to do a good deal in the way of quotation from it. Here, for instance, is all about the "Oxford Union." People with shabby homes should ponder over "Early Education and Early Impressions," and most people would be the better for "Hobbies," as the Family Doctor says—that is, most men are the better for an alternative employment.

The Expositor.—The Editor's Commentary on the Book of Job has now reached the third colloquy (chap. xxii—xxvi). The reasoning of the prophetic Eliphaz, in which he uses the greatest truths, but with so false an underlying assumption that they are completely vitiated, is analysed with the editor's accustomed delicacy and fulness. Professor Fairbairn continues his Studies in the Life of Christ. He thus explains our Lord's choice of simple Galileans instead of the Priests and Scribes of Jerusalem for His first disciples:—"He could best form his society out of men who combined the simplicity of childhood with the strength of manhood. The men who incarnate the genius of an ancient polity or state are brittle rather than malleable, tend so to break as to wound the hand that attempts to fashion them into finer forms and for nobler uses. The men who can be so made as to become makers of men are men who unite the open sense and innocent wonder of the child with the high faith and resolute will of the man." The link between Christ's previous ministry in the Temple and the profound teaching at the well of Samaria is exceedingly well worked out. Mr. Bartlett follows Dr. Newman in his "Scripture and the Theory of Development," but of course with immense differences. Here is one. Dr. Newman expects doctrinal developments to be found "in the historic seats of learning, and in the authoritative home of immemorial tradition." Mr. Bartlett looks for them, far more wisely, in our judgment, in the less definite, but no less real movements of Christian thought which silently influence Christian doctrine for all time. Dr. Reynolds continues his very lucid exposition of the Epistle to Titus, and Mr. Lumby contributes a capital little paper, showing that one of the "miracles of the loaves" was wrought for a Gentile multitude, and the other for a Jewish crowd. The *Expositor* is freighted with good things.

Belgravia has several articles of high literary character. First we place Mr. Proctor's "The Moon's Myriad Small Craters, &c.," an article of marvellous interest. Mr. Proctor considers these to have been caused by the fall of meteors on the surface of the moon when that body was in a semi-fluid state. They are not signs of eruptions, but are dents. If our earth were now in a semi-fluid state some of the 400 millions of meteors that fall upon it every year would no doubt dent its surface in a similar manner—have done so, probably, in the past ages. There is a humorous tale of a Ritualistic clergyman of "change of views." Mr. Wilkie Collins is as characteristic as ever in the Venetian mystery, but the "Return of the Native" is not particularly well sustained.

London Society is improving. The serial papers of the "Field Cricket" and "Switzerland" are of very high interest. The former has a most minute description of an ants' nest. The latter is taken up, to a great extent, with the Righi. Oh that we could see instead of read, or even take the "Walk in Saxon Switzerland" which is recommended to us! The tales are fair, the illustrations of remarkably good taste and effect.

The sketch tale of "Limmer's; or, Twenty Years Ago" in *Temple Bar* is overdone, and the "Memorials of Miss Martineau" is somewhat behind time. The critic deals with that lady even more severely than most critics have done. "Russian Court Life in the Eighteenth Century" is pretty well what we all know it to have been. There is a rather amusing caricature of "Women's Rights, or Vice Versa; or, the Island of Jupon," but it is not altogether effective. The article on Betterton contains many good anecdotes illustrative of English life some two hundred years ago.

The *Gentleman's Magazine* finishes Mr. Whyte Melville's "Roy's Wife," and finishes it much better than we expected. There is a good account of "Giles's Travels in Central Australia," an admirably complete paper on "Alfred de Musset," and lastly the "Congress and its Results," by Mr.

Malcolm MacColl. This paper, which with some additions we should like to see republished, is the most complete exposure of the Ministerial policy that we have seen.

In the *Argosy*, Mrs. Wood carries on "Pomeroy Abbey" with great power and animation; there is a well-written sketch of Mary Lamb, and some remarkably good papers of a lighter character such as one likes to read at this time—novel and amusing without being particularly instructive. There are times when instructive literature is uninviting, although we suppose such a sentiment would be rank heresy to a board school teacher or boy.

Burlington House, edited by Mr. C. O. GROOM NAPIER, is a new candidate for the general reader. It professes to be a "Magazine and Critic of the Royal Academy, Museums, University, Learned Societies, and Burlington Debating Association." It has some good articles and some very bad ditto. Those on Art are amongst the former; the fiction amongst the latter. "A Russian Agent in Britain" outdoes the stupid and the unvarnished.—We cannot yet say that the *Panthe Papers* is more than a moderately promising attempt; there is really nothing worth noticing in it, unless it be the "Bible Account of the Creation," which is compared with some remarks of scientific writers.—In *Golden Hours* there are good papers. "Lights and Shadows of a Curate's Life," "Present Day French Catholicism," and "Americans at Home"—the last observant and original.—*Frank Leslie's Sunday Magazine* has the usual remarkable variety of contents, of all kinds good—a small library in itself.—Then we have the *Christian Treasury*—devout, devotional.—There is some good matter in the *Fireside*, under the titles, "W. C. Bryant," "Earl Russell," "One Hundred and Fifty Years Ago," and "Things Worth Noticing."—*Sylvia's Home Journal* is especially adapted for ladies, with fashions of the newest, instructions apparently of the best, household information, and tales. It is singularly cheap.—We never like to omit the *Animal World* from notice. This month its contents are singularly good and suitable. This is just one of the periodicals that we should like to see in every house and brought before every school.

We cannot say there is much calling for remark in any of the denominational magazines this month. The best paper in the *Congregationalist* is on the "Parochial System," the most readable in the *Baptist*, Mr. Trestrail's "Recollections." The *Evangelical* has a portrait of Dr. Simon.

THE BISHOPRICS BILL.

THE BILL IN COMMITTEE.

The order for resuming the adjourned debate on Mr. Cowen's amendment to the motion for going into Committee on this bill, came on at the morning sitting on Friday.

Mr. J. D. HUTCHINSON remarked that in his part of the country (Halifax) there was no demand for a new bishop. In Yorkshire the Dissenting bodies had made provision for the spiritual wants of those whom the Church had neglected, but their efforts in that respect received but scant recognition, and were sometimes even ignored by the clergy and dignitaries of the Established Church. At the far-end of the session, when there was little time to spare for important business, the Government were pushing forward with unnecessary and almost unbecoming vehemence that measure which hardly anybody wanted. There were many Churchmen who did not think that an increase of the episcopate would be useful, and if any special legislation was required for the Church they should rather begin at the other end of the scale, and redress the gross injustice which was done to a section of the clergy who were very much harder worked, and very much underpaid, than the bishops. That legislation appeared to be part of the policy of making things pleasant to every interest which had been adopted by the Government. The Established Church was to have its turn, and that bill was presented as a kind of compensation or antidote for the Public Worship Regulation Act, which a few years ago gave considerable umbrage to certain sections of the clergy. That was a reactionary measure, because it was a piece of legislation contrary to the general drift of public opinion, which was moving in another direction than that of the connection between the Church and the State, and he was satisfied that it would not be one of those measures which the country at large would approve.

Mr. SANDERSON supported the bill, observing that in some parts of the country, at all events, there was no antagonism between Churchmen and Dissenters. The Bishop of Ripon was very much overworked, and no one had opposed the division of his labours.

Mr. DILLWYN contended that there was no general

wish for more bishops on the part either of the public or of the Church. It could not be said that the latter desired the establishment of new bishoprics, for, if he might judge from such publications as the *Record* and the *Church Times*, both the great parties regarded the bishops with equal contempt. The bill would do no real good, but would merely prolong the session in fruitless discussion.

Sir W. BARTELOTT expressed his surprise that the hon. gentleman who had just sat down should do everything in his power to injure a Church to which he professed to belong.

Mr. DILLWYN said he had no wish to injure the Church. The Church and the connection between it and the State were two different things.

Sir W. BARTELOTT was not sure that a man who proceeded on the lines which the hon. gentleman followed was not doing what in him lay to injure the Church in the great work which it was doing in this country. He was not in favour of any great augmentation in the number of bishops, but then it should be borne in mind that bishops were the heads of the Church, and that the population had increased so enormously that their work had become more than double that which it was in former days. As to the practices which were going on in the Church, he could not too emphatically condemn them, although they were, he rejoiced to think, diminishing. He would express his hope that his right hon. friend, while bringing in a bill to increase the number of bishops, would take care to introduce any amendments which might be required for the amendment of the Public Worship Regulation Act, which had been passed a year or two ago, because everything should, he thought, be done to put a stop to practices which were undermining a Church to which we owed so many blessings in the past.

Mr. HORWOOD thought that if any reforms were necessary in Church government, the time of the House might be better employed in amending the Public Worship Regulation Bill and the ceremony of *congé d'élire*.

Mr. P. TAYLOR thought the general opinion among Churchmen and Dissenters alike was that the bill was not wanted. He felt sure of one thing—that if his constituents learned that the House of Commons had been engaged on the afternoon of Friday, the 9th of August, in creating new bishops, they would receive the news with one roar of inextinguishable laughter. ("Hear, hear," and a laugh.)

Mr. COURTNEY said his experience led him to believe that the proposal to create new bishoprics did not meet with anything like unanimous approval among the lay members of the Church of England. It certainly did not at Cambridge, and he felt sure that any proposal to make it the see of a bishop would meet with universal dissatisfaction. He could not help thinking that a morbid activity among the bishops had created a degeneracy among the parsons, and he felt sure that if the bishops would stick to their business as in former days there would be no necessity for increasing their number. It was true that the population in the dioceses had increased, but so had the means of communication between the cathedral cities and the most remote part of the dioceses, so that a bishop could now place himself in communication with any of his clergy in a much more rapid manner than he could when his diocese was less populous. He also objected to the bill on the ground that it would give the ecclesiastical element too great a preponderance in the Church in the event of its being disestablished.

Sir J. M'GAREL-HOGG supported the motion.

The House divided, when there voted—For going into Committee, 75; against it, 38; majority, 37. The House then went into Committee on the bill.

Clauses 1 and 2 were agreed to.

Sir G. CAMPBELL moved the omission of Clause 3 on the ground that it proposed to devote public funds to the support of the new bishoprics. Those who wanted new bishops ought, he thought, to pay for them. Mr. CROSS reminded the Committee that although it was not thought proper in the Act to formally take away from the bishops concerned a portion of their income for the support of the new sees, all of them had generously offered to contribute considerable sums annually towards that object. Mr. COWEN supported the amendment, inasmuch as the clause proposed to deal with funds which really belonged to the nation. Mr. CHILDERS supported the clause as embodying the principle that these funds were not private but public property, which might serve as a useful precedent in future legislation. At the same time, he thought the bill began reforming the Church at the wrong end. Before the number of bishops was increased, the abuses and anomalies connected with livings, and also the glaring inequality between the salaries of clergymen, ought to have been dealt with.

After some conversation, the House divided, when the numbers were—For the clause, 80; against, 28; majority for, 52.

The clause was therefore agreed to and added to the bill.

On Clause 4, which provides that the minimum salaries of the bishops shall be £3,500 a year, Sir G. CAMPBELL moved an amendment reducing the sum to £1,506. Mr. CROSS opposed the amendment, and pointed out that the expenses of the position of a bishop amounted to a considerable sum, and that £3,500 could not be considered excessive. Mr. E. JENKINS and Mr. COWEN supported the amendment.

The Committee divided, and the numbers were—For the amendment, 22; against it, 71; majority, 49. The amendment was therefore negatived.

Mr. E. JENKINS moved an amendment requiring that a majority of the clergy and parishioners of a proposed new diocese should have applied for separation from the existing diocese. Mr. HORWOOD supported the amendment, urging that great dissatisfaction was occasioned by the carving of a new diocese out of the see of Winchester. Mr. CROSS said the amendment would be unworkable, and there was no more reason for consulting parishioners on this subject than for consulting them about the formation of a new parish or district. The parishioners had no vested right in a bishop, who might be removed by the Queen. Mr. E. JENKINS would certainly go to a division upon the amendment, which involved a great principle. Mr. COWEN observed that the principle of the amendment had been applied by the Government to the people of Scotland in the Abolition of Patronage Act, which had contributed to strengthen the Established Church. He did not, therefore, see why it should not be extended to the members of the Church of England. What harm could arise from giving them the power of saying whether they would or would not change their bishop? The Committee divided, and the numbers were:—For the amendment, 19; against it, 71; majority, 52.

Mr. HORWOOD moved the omission of Sub-section 1, on the ground that the Ecclesiastical Commissioners might sanction an extravagant outlay in providing what was called a "fitting episcopal residence" if its value was to be estimated at 500*l.* a year. Mr. CROSS opposed the amendment. If a fitting house was provided, it would be taken to be of the value of 500*l.* That was all that was meant. The amendment was negatived, and the clause was agreed to.

On Clause 5, Mr. COWEN, in the absence of Mr. Rylands, moved the omission of certain words, with the object of preventing the bishops to be created under the bill from sitting in the House of Lords. In the Reformed Parliament of 1833-4 a bill was introduced by a gentleman whom he knew well, and who was then member for Gateshead, to deprive the bishops of the right of sitting in the House of Lords. The only justification urged by Lord Althorp for their sitting there was that they protected the interests of the Church of England. The bishops, in fact, only went to the House of Lords when anything was to be done on behalf of the Church, and as a rule they took no interest in the general legislation of the country. When they departed from this rule they had always been the defenders of taxing the bread of the people, or they had refused to sanction liberties which the House of Commons had granted in favour of the people. They had been in favour of slavery and against the reform of Parliament. Such was the universal tenor of their policy and of their vote. He might remark that nothing could be more cowardly than the conduct of the archbishops of England on the second reading of the Irish Church Disestablishment Bill, when they walked behind the Throne and refused to vote. (Hear, hear.) Mr. CHARLEY, referring to the last speaker's assertion that the bishops had all been opposed to beneficial legislation, said the hon. member would find that the prelates were in favour of the abolition of the white slavery of women and children in mines at a time when the Radical party were opposed to that measure. As to the conduct of the Archbishops of Canterbury and York with reference to the Irish Church Bill, it should be remembered that they were both members of the Liberal party. (Laughter.) If they had been Conservative bishops, he was quite sure they would not have walked out. (Hear.) There was another reason besides that stated by Lord Althorp why the bishops should sit in the House of Lords. The circumstance of their occupying seats in the Upper House made them amenable to public opinion, and they could be publicly questioned like Ministers of State and made responsible. This was a strong reason for retaining the bishops in the House of Lords as long as the Church of England was established. At present there were twenty-six bishops in the House of Lords, but he did not see why that number should be fixed and stereotyped. He should like to know when the four seats which were lost by the disestablishment of the Irish Church would be restored. (Laughter from the Opposition.) Mr. E. JENKINS said the hon. member for Salford had distinctly admitted that there were political bishops. He could conceive nothing more disgraceful to the Church of Christ than the existence of such a state of things. The Church Establishment was an organised system of Erastianism. It was an anomaly which was un-Christian in its form, and which tended to degrade religion in the eyes of the people. Mr. CROSS said that the question before them was not whether bishops should have seats in the House of Lords, but rather what was to be done in the case of the four bishops referred to by the bill. He could not agree with his hon. friend behind him in proposing that those four bishops should be admitted to the House of Lords in addition to the number of bishops who sat there at present. On the other hand, it would not be at all wise or proper that those four bishops should be altogether disqualified from sitting in the House of Lords, for that would undoubtedly create a feeling that they had two classes of bishops in the country. It was therefore proposed by that bill that they should follow the precedent which was laid down when the see of Manchester was founded, and which was also adopted in the case of the new sees of St. Albans

and of Truro—namely, that they should not increase the number of bishops who sat in the other House of Parliament, but that there should be a certain rotation among them in regard to vacant seats in that House. He thought it a good thing for a new bishop not to have a seat in the House of Lords for a year or two after his appointment, because that would enable him to gain an intimate acquaintance with his diocese before he went to the other House. Mr. HUTCHINSON maintained that if the bishops were too hard worked they ought to be relieved of their political functions. Mr. HORWOOD supported the amendment moved by the hon. member for Newcastle. The committee then divided and the numbers were—For the amendment, 22; against, 62—majority, 40. The clause was then agreed to.

On Clause 6, Mr. MONK moved the omission of words providing for the election of the new bishops by the process of *conge d'elire*. He argued that there could be no advantage in re-enacting a custom which was both absurd and obsolete. Election by *conge d'elire* was a complete sham, and would continue to be so as long as the laity had no voice in the election. That being the case he proposed to omit from the bill the provisions for a purely useless machinery. The committee, after a brief discussion, divided—Ayes, 63; noes, 26—majority against the amendment, 37.

On Clause 7, Mr. E. JENKINS moved an amendment, the effect of which if carried would be to place the patronage to be derived under the bill in the hands of the Crown instead of in the hands of the bishops. Mr. DILLWYN supported the amendment. Mr. CROSS said he was sure the bishops of the present day had shown the greatest desire to appoint the best men to fill the offices to which the clause referred. (Hear, hear.) There might be some few exceptions, but it would be generally acknowledged that their desire was to exercise the patronage committed to them in a manner which was best calculated to advance the spiritual interests of their dioceses, and more especially by advancing the most deserving men in their respective districts. (Hear, hear.) Sir G. CAMPBELL supported the amendment. After a brief conversation, the committee divided:—For the clause, 74; against it, 18; majority, 56. The clause was then agreed to and added to the bill.

On Clause 8, Mr. E. JENKINS said they had been discussing the minimum salary of the bishops; he now wished to raise the question as to their maximum salary. He moved the reduction of the maximum salary to 3,700*l*. Mr. CROSS said the clause proposed merely to bring the new bishoprics up to the level of the existing ones, to which he did not see that any reasonable objection could be taken. The amendment was withdrawn, and the clause agreed to, as were also the remaining clauses of the bill.

The schedules were then agreed to.

Mr. CROSS thought he might take that opportunity of stating that considerable sums of money had been raised for the see of Newcastle, in addition to what the Bishop of Durham proposed to give, and that for the see of Wakefield there was already raised some 20,000*l*., in addition to large sums raised both by the Bishop of Lincoln and the late Bishop of Lichfield, and what they might expect to obtain from the memorial to the late Bishop of Lichfield. As regarded the county which he had the honour of representing, one of the hon. members for Liverpool told him the other day that he could bring forward 50,000*l*. on the shortest notice if it was asked for. (Hear, hear.) Mr. COWEN observed that although it was probable that a large sum would be raised in the North of England, it was not absolutely certain that it would be.

The bill then passed through committee, and the House resumed.

The report was brought up, and the bill ordered to be read a third time on Monday, but the third reading has not yet taken place.

THE BISHOP OF MANCHESTER ON PURCHASE IN THE CHURCH.

The Bishop of Manchester preached on Sunday morning, August 4, at Didsbury Parish Church, on the occasion of the 643rd anniversary, taking for his text Philippians i. xv. and following verses—"Some indeed preach Christ even of envy and strife, and some also of goodwill. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the Gospel? What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

The bishop, who exhibited considerable emotion, referred in the course of his sermon to the attacks of "Promotion by Merit" on the system of purchase:—This morning, he said, I received an extract from an Edinburgh paper, the *Daily Review*, written, I imagine, by a hand fairly familiar to us in Manchester, and probably a personal acquaintance of the clever writer in the *Manchester Examiner* and *Times* has called public attention to the condition of ecclesiastical affairs in Didsbury. The writer says:—"Promotion by Merit," following his approved process, treats the wounds of his friends by pouring vitriol upon them." To some extent perhaps this is true. I cannot judge of the animus

of writings of this kind, but I do feel that the treatment has been somewhat caustic, though at the same time I recognise that caustic treatment is necessary for a certain class of diseases. I will only say that if "Promotion by Merit," or any other writer, whether writing in his own name or covering himself with a "name of pen," as it is called, will only help me and others who are perfectly well aware of the scandal that arises from the sale of advowsons and next presentations, I shall recognise that hand, however trenchant, however severe, and I may sometimes think, however unjustly, I will recognise it as the hand, not of an enemy, but of a friend. Everyone who will remove any abuses or help us to remove any abuses from a great national institution such as the Church of England is to be regarded most, in the highest sense of the word, be doing a thing which redounds to the public good. Though it may be that certain private interests have to be sacrificed, if good is to be done, private interests, I hold, must always give way to the public good. It is, however, a somewhat hopeless task at the best. What we can hope to achieve are certain palliatives and remedies. The law already provides some, not thoroughly effective ones it is true, and Parliament has been asked to provide others. At present Parliament does not seem to be particularly ready to help the Church in matters of this kind; but the Home Secretary, who is a liberal-hearted man and a sound Churchman, has proclaimed his own opinion very distinctly upon this matter, and he is understood to have a bill in readiness to bring before the House of Commons when there is time to attend to matters of that kind. I was present myself in the House of Lords some three years ago—I forget the exact date; it may be four years ago—when the Bishop of Peterborough brought in his bill to regulate ecclesiastical patronage. The bill was supported by all the bishops, and it was largely opposed by a certain section of the peers, but it passed through the House of Lords, and was lost, I think, amid the somewhat tumultuous "massacre of the innocents," as it is called, which often characterises the end of a session. But while the bill was in process through the House of Lords nothing more discouraging was heard than the cry from noble lords that we were touching the sacred rights of property. It was "Property, property, property," as in Tennyson's song of the "Northern Farmer," on all sides of the House, and it was difficult almost to get a full and sufficient hearing for the measure. The bishop went on to give a history of Didsbury—with which our readers are pretty well acquainted from our last number. He went on to say: It is said that for 150 years the different buyers through whose hands this living passed had evidently nothing else in view than domestic and family purposes, "and yet they tell us that the Church of England is a national church." Whether livings are bought or sold or not, every patron who puts in his son or relative may be actuated by family or domestic motives, but that does not prevent the Church being a national church. The man who is put in is required to be a learned and a moral man, and when he becomes the minister of the parish his business is to serve all the parishioners of the parish. He is not merely the minister of a congregation, or of persons who pronounce a shibboleth in this or that particular way. He is bound to conduct the Divine service of the Church, to baptize children, bury the dead, attend to the schools, visit the sick in his cure, and because these are public duties, or because these are what the nation has required of the ministers of the the National Church, whatever may be the motive that may have led to a minister being presented to the bishop for institution, whether the highest conceivable or the lowest selfish, he becomes a minister of the National Church, and he is bound by all the obligations which are imposed upon that particular status. Unhappily human nature is not perfect. I take it, we admit that as an axiom; and if we were to examine pretty carefully our own motives for everything we do, we should sometimes find motives more or less sordid—more or less unworthy—actuated us. I quite admit that in the higher and more solemn matter with which we are concerned we are bound to search very carefully the ground of our conduct, and to stand seriously and solemnly before the bar of our conscience. As St. Paul says:—"Where there is no law there is no transgression"; but where there is no law there may be a transgression before the bar of a man's conscience. I must say distinctly, and without respect or fear of persons, that any man who has gone so far as to possess himself by any means of a solemn trust of this kind, the responsibility of presenting to the bishop for institution to the care of souls a minister of Christ, cannot lightly divest himself of the responsibility. I don't think he has a right to hand over the presentation to a living to some speculative ecclesiastical agent or auctioneer in London who understands the trick perfectly well, and sets out his wares to the best advantage, describing them in the best way—and not always very accurately, as in this case—so as to lure persons into becoming purchasers. A man cannot divest himself of the responsibility which he has brought upon himself by becoming the purchaser of an advowson merely because he has got a chance of turning 750*l*. into 3,500*l*. At the same time, my friends, they are not your souls that are being put up to auction. Your souls are not valued at 4*l*. 8*s*. apiece. It is nothing of the kind; it is merely the transference of the right of presentation. Your bishop, so far as the law gives him power, must see that a proper minister is pre-

sented to have the care of your souls. It is a travesty of the transaction, and not correct, to say that this is a market for souls. Even if the Dean of Manchester did say so, he spoke, as he sometimes does speak, under a little excitement, and used language which facts can hardly justify. They are not your souls that are offered for sale, and I think you can bear any amount of twitting or foolish sarcasm that may be directed at you. Suppose a father has a promising son whose tendency is towards holy orders, he purchases the next presentation. I do not like the system, because it causes scandal to scrupulous minds, and I respect that scruple. But I do say, as a matter of fact, the thing does not work out so very badly, and it is a marvellous thing, for which I am thanking God continually, that in spite of all the scandals and abuses which are more or less inherent in all human institutions, and certainly of which the Church of England is not free, somehow or other, and I ask you to say how it is, the Church of England is living and growing and prospering. You may think that this scandal is reaching proportions to-day far exceeding any it has reached before. It may be so, and yet I venture to say, fearlessly, that though there are idle shepherds, and what are called black sheep in the flock, yet, on the whole, the character of the Church of England and the work of her clergy never was higher, never more laborious, and never more signally blessed and owned by God than it is at the present day. Take that as a grain of comfort amidst difficulties and scandals. Men have consciences, but one would suppose, by letters of this kind, which one reads sometimes with a laugh and sometimes with an aching heart, that every man who was put into a living which had been bought for him became at once a drone, did no work, and the parish was handed over to the Philistines. It is not so. I can hardly venture to allude to it in his presence, but the writer whom we have all in our minds has not spared your presentor. He has been rector now amongst you twenty-seven years, and can you say that he is a type of the scandal brought upon the Church by the system of the sale of advowsons and next presentations? Do not let us make the matter worse than it is. Let us acknowledge there is a scandal, and let us try to remove it; but at the same time let us thank God that the evil is very much less than people would have us suppose it to be. Sometimes think, when I see the Church of England—and other Churches too, but I am mainly concerned with the Church of England to-day—growing, prospering, increasing in usefulness, and extending her arms on every side; when I see, in spite of this sale of advowsons and next presentations, new livings, new districts, and new parishes being created at the rate of nine, ten, or twelve a year, I feel that though the evil can be spotted, and men can put their fingers upon it and write clever letters about it, and make people think things are very bad indeed, yet somehow or other the Church is being sustained to do her duty, and there is blessing on her. Many churches in this diocese are in the patronage of trustees, and they cannot sell; or there is the patronage of private persons, who can sell. There is also another kind of patronage, at least there are about four or five cases in the Church of England, and I am thankful to say there are no more, in which the parishioners have the right of appointing their own clergy. I have been asked, "Why not adopt the Congregational principle?" But the Church of England does not recognise the principle of congregations, and I should be sorry if it did. It recognises parishes; and choice by congregations would be impossible in the Church of England unless its constitution were utterly changed from what it now is. Clever writers, no doubt, can bring objections against every and all of these forms of patronage. If it is the patronage of the Lord Chancellor or the Premier it is said to be political. If it is the patronage of the bishops, "Oh, it is nepotism." If it is by trustees they say it is partisan, and that the trustees put in men of their own way of thinking. And though to some minds patronage by the parishioners might seem to be free from objection, I know of two instances where incumbents who were elected under that system were financially ruined by the cost of their election, and one of them was morally ruined. And every time the incidents have all been those of a political election. In some cases public-houses have been opened, harangues have been expected from the candidates, addresses have been published, and canvassing has gone on all over the parishes. Nevertheless, in the last case the election has been quite a successful one, though it was preceded by the disagreeable incidents of a political election. And if the men in these cases had not been embarrassed by the consequences of their election, they would perhaps have done their duty. So you see objections can be raised to almost every conceivable form of patronage. It is not much better amongst the Nonconformists as far as I am informed. I only heard yesterday of an instance in a town not many miles from Manchester where there was a very eminent minister, an admirable preacher, and a very able man in all respects. He died about three years ago, and the appointment was left vacant. It has only just been filled up because there were two parties in the congregation—the rich party and the poor party. The rich wanted one man and the poor another. The rich people had the power of the purse, and so they won their way, but for three years there was no settled minister of the congregation. So I beg to assure "Promotion by Merit," and those who think with him, that the

exercise of patronage is by no means an easy or matter-of-fact thing. It is surrounded by difficulties.

The Rev. W. J. Kidd, in a letter, corrects the following errors which have appeared in print:—

1. The rector's age is not seventy-three. He was only sixty-nine last birthday.

2. The present net income is under £300 per annum, and it is not, and never has been, augmented from the offertory.

3. The glebe is not well suited for building purposes, and is never likely to produce a good income. It lies in the lowlands of Flixton, is skirted by the banks of the Mersey, and is very liable to be flooded.

4. As to "a prospect of early possession" I say nothing. Life is uncertain; but my general health is at present good. Personally, I have no cause of complaint against the writer of the letter, as he speaks kindly of me throughout, for which I thank him.

THE MACKONOCHIE CASE.

JUDGMENT OF THE QUEEN'S BENCH.

The judgment of the Court of Queen's Bench in the appeal arising out of the case "Martin v. Mackonochie" was delivered on Thursday. The judges present were the Lord Chief Justice, Mr. Justice Mellor, and Mr. Justice Lush.

The circumstances of the case were these:—On June 5 a rule nisi was obtained by Mr. Charles, Q.C. (with whom was Mr. Phillimore), as counsel for the Rev. Alexander Mackonochie, vicar of St. Alban's, Holborn, calling on Mr. John Martin, the promoter of the suit of "Martin v. Mackonochie, clerk," and on Lord Penzance, the judge of the Arches Court, to show cause why they should not be prohibited from publishing and proceeding with a decree of suspension *ab officio et a beneficio*, pronounced by the Dean of Arches against Mr. Mackonochie. In the suit, which was instituted so far back as June, 1874, under the provisions of the Church Discipline Act (3rd and 4th Vict., c. 86), the promoter complained of several breaches of the ecclesiastical law, principally with regard to the use of ornaments by the minister and to ornaments in the church. The case was heard before Sir Robert Phillimore, the Dean of Arches, who, on Dec. 1, 1874, pronounced judgment, by which he directed that Mr. Mackonochie should be suspended *ab officio* for six weeks. From this decision Mr. Mackonochie appealed to the Privy Council, but having abandoned his appeal the decree took effect, and Mr. Mackonochie was suspended for the period named. On the 18th of March last he was served with notice of motion to appear before Lord Penzance in the Arches Court, but he did not do so, and on the 29th he was served with a second monition, warning him to abstain from the practices referred to in the former monition. He was thereupon served with a further notice to appear in the Court of Arches on the 11th of May, but he did not appear, and in his absence Lord Penzance proceeded to deal with the application then made to him, that he should take such steps as he thought fit to punish Mr. Mackonochie for his contempt of the decree of Sir Robert Phillimore, the Dean of Arches, and also one of the monitions of Lord Penzance, warning him to pay obedience to the previous monition. On that occasion the learned Judge reserved judgment, but a few days before the application for a prohibition was made to his Court his lordship made a decree by which he suspended Mr. Mackonochie for three years *ab officio et a beneficio*. The rule for the prohibition was obtained on the ground that Lord Penzance had not adopted the mode provided by law for the punishment of contempt, for the invariable punishment known for such an offence was fine or imprisonment, which could only be imposed by the civil courts. Cause having been shown against the rule by the Solicitor-General, Mr. Bowen, and Mr. Blakesley for Lord Penzance, and Dr. Stephen, Q.C., and Mr. Jeune on behalf of Mr. Martin, their lordships reserved judgment, which was given on Thursday. In this instance there was a division of opinion between the judges. Mr. Justice Lush gave judgment supporting the suspension of Mr. Mackonochie, while the Lord Chief Justice and Mr. Justice Mellor held that the Court of Arches had no power to suspend Mr. Mackonochie. In the course of his judgment the Lord Chief Justice said:—"The only coercive process for contumacy by the Ecclesiastical Court was excommunication; suspension was not mentioned by the writers on ecclesiastical law as a coercive method. The way of proceeding now was by pronouncing a party contumacious, and issuing a *significavit* to the Court of Chancery, which then ordered the defendant to be imprisoned. He could not avoid the conclusion that the Judicial Committee usurped an authority it did not possess when, in 1868, it sentenced the defendant in the present case to suspension, *ab officio*, for three months, thus punishing for contumacy upon motion." The Lord Chief Justice added that "he must conclude that the monition of Sir R. Phillimore superadded to the sentence was *ultra vires*, and, *a fortiori*, it resulted that the sentence pronounced by Lord Penzance was *coram non iudice*, and altogether void. The last question was whether this was a case in which the prohibiting powers of the Queen's Bench could be applied. He thought it was. The Court of Arches had gone beyond the limits of its power. Where a court took upon itself to treat a matter as of summary jurisdiction which, according to the law of the court itself, could only be dealt with as a matter of penal jurisdiction, and passed a sentence like that of suspension

from office and benefice for three years, the proceedings were not only irregular, but also inoperative; and it was for the High Court of Justice to interpose to prevent the execution of such a sentence. The rule must therefore be made absolute."

The result is that a writ of prohibition will issue to restrain Lord Penzance from further proceeding in Mr. Mackonochie's case upon the sentence of suspension, and the same result, the *Times* says, will also follow in the case of Mr. Edwards, which was to attend the result of the present case. The writs of prohibition were served on Monday.

None of the High-Church journals have yet commented upon this decision, which, of course, is a great victory for the Ritualistic party; but the *Record* of Monday says:—"A new miscarriage of justice, unless reversed on appeal, will result from the judgment in the St. Alban's or Mackonochie case, delivered last Thursday. In this case a prohibition was directed against the sentence of suspension which Lord Penzance passed against the Rev. Mr. Mackonochie. Whether the case will be carried by appeal to the House of Lords, or whether fresh proceedings will be instituted, we cannot tell. At the same time we cannot but remark that the Lord Chief Justice, in his extraordinary judgment, asserts for his own court a kind of high prerogative claim to superiority which to ordinary minds appears rather extravagant." "The Ritualists," adds our contemporary, "will no doubt be jubilant."

The *Times* says:—"If any court be wrong, it is not the Court of Arches, which necessarily followed the Court of Appeal, but the Judicial Committee. Lord Penzance's usefulness as an ecclesiastical judge is too considerable for us to regard without dismay the possibility that he may refuse to continue to the country the services which are embarrassed by so many technical difficulties. Mr. Mackonochie and his friends are hard to please. They protest against Lord Penzance as judge under the Public Worship Act. They protest against him when using the venerable authority of Dean of the Arches. They clamour for a purely ecclesiastical tribunal, and they seek redress for wrongs inflicted by the Primate's judge at the hands of the Court of Queen's Bench."

The *Pall Mall Gazette* remarks:—"That this judgment will give the greatest satisfaction to the Ritualists is evident enough; but it will be received with very different feelings by the public at large. It is true that the proceedings against Mr. Mackonochie were not taken under the Public Worship Act, and that that statute, designed as it was to expedite and cheapen the procedure for the correction and suppression of Ritualist illegalities, may have partially attained its object. But, nevertheless, the prospect of having to take proceedings *de novo* for every fresh offence against a law already judicially declared remains a sufficiently alarming one; and we can hardly doubt that the effect of this judgment will be to give immense encouragement to the more obstinate members of Mr. Mackonochie's party in their systematic defiance of the ecclesiastical tribunals. There will be, we apprehend, but one opinion: that the sooner the power denied to the ecclesiastical courts in this judgment is formally conferred upon them the better."

SUMMER WORK OF THE LIBERATION SOCIETY.

It will be seen from the subjoined reports of meetings that have been held during the last week that the open-air campaign against the State Church is as successful as ever. From all our reports we can say that the Liberation speakers are heard by the "common people" with enthusiasm.

A DEMONSTRATION AT REDBOURNE.

Mr. Fisher addressed a good audience in the Baptist Chapel, on Thursday evening last, on the "Advantages to be derived from Disestablishment." The Rev. Mr. Campbell presided. An important feature of the meeting was the presence of a large contingent of friends who had come over in waggons from Hemel Hempstead. On the motion of Mr. Bernard Piffard, a very hearty vote of thanks was accorded to the lecturer.

OPEN-AIR LECTURES BY MR. BROWNE.

During the past week a series of out-of-door meetings have been held in various parts of the county, which have been addressed by the Rev. J. Browne, B.A., of Bradford. The first of these was held on Monday evening on Selston Common, near Underwood, under the presidency of the Rev. J. Brockis, of Westwood, who opened the meeting in a stirring speech, urging all his hearers to join heart and soul for disestablishment, believing that the day was not far distant when the Church would be free to accomplish its glorious work, after which the Rev. J. Browne delivered a very able and interesting address on disestablishment and disendowment, in which he showed that the Church of England so called was a favoured sect, and that favouritism was repulsive to an Englishman. He also dwelt at some length on the many abuses in the Church. At the close of the address, which was listened to by a large concourse of people, a very hearty vote was passed thanking Mr. Browne for his address, and also expressing approval of the principles of disestablishment and disendowment. On the following (Tuesday) evening Mr. Browne addressed a meeting under the Market Cross at

Bingham, explaining the principles and objects of the Liberation Society, and their "practical suggestions" for disestablishment and disendowment. This was the first meeting of the kind held here, yet there was a good audience, and great interest appeared to be manifested in the subject, and the audience passed a unanimous vote in favour of the objects of the society. On Wednesday evening, Mr. Browne addressed a similar meeting at Daybrook, dwelling principally upon the Establishment as a failure. Here, also, a strong feeling was expressed in favour of disestablishment. Mr. J. Shirtcliffe presided over the meeting. On Thursday evening, a numerous attended meeting was held at the Malt Room-end, Gotham, when Mr. Browne dwelt upon the political Church. Here, again, a unanimous vote of thanks was awarded to the lecturer, on the motion of Messrs. Holland and Price, who spoke in favour of disestablishment.

RUDDINGTON.—Mr. Browne addressed a large audience in this place on Friday. It is estimated that the audience numbered between four and five hundred persons. At the close of Mr. Browne's address, Mr. H. B. Reid, of the Church Defence Association, essayed to speak in reply, but the chairman told him the arrangements for the meeting only permitted him to ask questions. Mr. Reid then put a number of hostile questions to Mr. Browne, evidently with the intention of overthrowing some of the principal statements made in his address; to every question, however, Mr. Browne returned a quick and crushing reply, which kindled the enthusiasm of the meeting. Being wholly defeated in his attempt to upset Mr. Browne, Mr. Reid at last proceeded to put some questions which were personally insulting to his antagonist. The audience then took the matter in hand, and gave Mr. Reid to understand by unequivocal signs that it would allow him no further to go. A resolution was then proposed and carried thanking Mr. Browne for his address, and affirming the principles of the Liberation Society. In replying to this vote Mr. Browne took occasion to say that he would not meet Mr. Reid there next week as invited, nor anywhere else, until Mr. Reid had withdrawn the insulting and untruthful statements he had made, both in speaking and in public papers, respecting him; that till such withdrawal were made he would enter into no relations whatever with Mr. Reid, but would treat him "as a heathen man and a publican." The friends of the Liberation Society were highly delighted with this meeting, and exulted greatly at its close.

SOUTH ESSEX CAMPAIGN.

PRITTEWELL.—On Tuesday, August 6, Mr. J. Geary and Mr. H. V. Wigg addressed a large audience here, and met with a good reception from the villagers. Mr. T. Crawley, of Southend, presided. One or two noisy spirits sought to interrupt the meeting, but failed.

GREAT WAKING.—On Wednesday, August 7, the deputation addressed upwards of 200 people near the Independent Chapel, Mr. Crawley presiding. The addresses were listened to with marked interest. Just at the close of the meeting a body of soldiers from Shoeburyness attempted to disturb the proceedings by halting on the outskirts of the crowd and singing, "Auld Lang Syne."

LEIGH.—On Thursday, August 8, a very successful meeting was held here, composed principally of fishermen, Mr. Crawley doing good service. As the deputation was leaving the railway station some ardent admirer of the Establishment called for "Three cheers for the Church of England," but no one responded. Then he called for "Three groans for the Liberation lecturers," but in vain, the people's sympathies being evidently averse to any such proceeding.

BENFLEET.—On Friday, August 9, the labours of the week were brought to a close. At this quaint little village, where a most successful meeting was held, Mr. T. Crawley again presided. In addition to the deputation, Mr. Wilson, of Southend, addressed the meeting.

MR. LUMMIS'S LECTURES.

LUDBORO', NEAR LOUTH.—On Tuesday evening last a meeting was held on the village green, when an address was delivered by Mr. Lummis. In spite of the unfavourable weather, a large number of agricultural labourers assembled, who seemed much interested. Mr. Gelsthorpe presided.

ST. SOMERASKE, NEAR GRIMSBY.—Mr. Lummis lectured in the open air at this place on Wednesday evening, and notwithstanding the threats of the local clergy to put all such meetings down, had a good audience and a fair hearing. Mr. Gelsthorpe again presided.

MABLETHORPE, NEAR LOUTH.—This favourite watering-place was visited by Mr. Lummis on Thursday evening, when an address was delivered on the sands. Many visitors were present, but only a very slight opposition was made. Mr. Grantham presided.

The Bishop of St. Albans, in consecrating an addition to the churchyard of Dovercourt on Wednesday, took occasion to condemn strongly the system of cremation. He believed that the religious feelings of the people of this country would be terribly shocked by the adoption of any other mode of disposing of the dead than that to which they had been so long accustomed. In this restless age nothing was considered sacred, but he trusted that the new-fangled doctrine of cremation would never be approved by a religious people.

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WEDNESDAY, AUGUST 14, 1878.

THE WEEK.

The Mahomedan rising in Bosnia is a ghastly comment upon the triumphant boast of the British Plenipotentiaries that peace had crowned their labours. The Mussulman proprietors—the men whose ancestors changed their religion in order to save their property—have raised a Holy War for Islam, the first incidents of which have been a treacherous massacre of Austrian troops and the barbarous mutilation of many wounded Hussars. A skirmish marked by many revolting incidents took place at Maglai on the Bosna, and this was followed by a battle fought on the whole line from Maglai to Zepce. The number of Turks engaged in the second encounter was fixed by the Austrian staff at from 5,000 to 6,000, including so large a proportion of Turkish regular troops that one detachment which was captured numbered nearly 400 strong. At Vienna it is believed that the Porte incited the Mahomedan Begg to resistance, and encouraged its military representatives, Mazhar Pasha and Hafiz Pasha, to support the movement against Austria. The object, no doubt, was to make the Austrian Government hesitate before assuming the responsibility of governing a country charged with so many turbulent elements. The Sultan, it is said, has asked Queen Victoria to use her influence to prevent the advance of the Austrian army, but Her Majesty, who is of course bound by the arrangements made at Berlin, has declined to interfere. Austria will have grave difficulties to contend with before she has secured the pacification of the country. The transfer of Batoum to Russia will also not be allowed to take place without great bloodshed; while the Porte has emphatically refused to give the Greeks the frontier recommended by the Congress. In the House of Commons last night, Sir Charles Dilke stated that he had seen the memorandum in which the Turkish Government had communicated to Greece this determination. It is, therefore, certain that the settlement at Berlin will not last even for a year.

MORE than one attempt has been made in the House of Commons during the last few days to induce the Government to explain the policy which it intends to adopt in connection with the occupation of Cyprus, but we cannot say that the Chancellor of the Exchequer has added much to our knowledge of the subject. With reference to the object which induced the Government to acquire the island he has given no information whatever. Something was said about its being a "strategic base," but Sir Henry Havelock pointed out that an island without a fortress—and, he might have added, without a harbour—could not be of the least use for any strategic purpose. No satisfactory reason is given for sending the Indian troops to Cyprus. Although this is what is called "the healthy season," they have suffered much from sickness; and we may add that whatever charm of romance may yet linger about the shores of Cyprus, Mr. Archibald Forbes' descriptions of the principal towns in the island—Larnaca, Nicosia, and Famagosta—by no means excite feelings of rapture, or make one anxious to settle in these abodes of pestilence and decay. It is satisfactory to learn that half the Ghorka Regiments and the 25th Madras Infantry are to return to India at once, and that in the opinion of the Governor two European regiments will amply suffice for the local garrisons. The Chancellor of the Exchequer is confident that the charges for internal administration will be largely defrayed out of the revenues of the island. The special correspondent of the *Daily*

News, on the other hand, declares that the Turkish Government have stolen a march upon us by forestalling the collection of the tithes and taxes for the current year, and that consequently Cyprus will hardly yield a penny of revenue until after April next. If this statement is confirmed, it will reflect very little credit upon the manner in which the business part of the arrangements has been carried out by our representatives.

On Thursday evening Mr. Fawcett and Mr. Jenkins endeavoured to extract from the Government some definite information as to the reforms which Turkey is pledged to carry out under the provisions of the Anglo-Turkish Convention. Sir Stafford Northcote, in reply, abandoned the language of vague generalisation, and for once made a positively definite statement. He remarked that what was required to be done was materially to improve the administration of the Turkish provinces in Asia in certain vital matters, such as the revenue, the judiciary, and the police. "The Porte," he added, "did not merely enter into promises for the better government of the country, but specific proposals would be made, and specific measures would have to be taken." How, in the teeth of the pashas, and with an official system honeycombed with corruption, these proposals or measures were to be enforced, Sir Stafford Northcote did not explain. If they are to be mere "recommendations," like the proposed rectification of the Greek frontier, it will be easy to predict what will happen.

The naval review at Spithead, which has long been anticipated with much interest, took place yesterday, but was greatly marred by a storm of rain and wind. The Queen was present, but what is known as "Queen's weather" was remarkable for its absence. The consequence was that the chief feature in the programme—the manœuvring of the fleet—had to be abandoned, and all therefore that the royal yacht did was to pass between the two divisions of the fleet, mustering thirteen ships in each line. The majority of members who have not already dispersed for the holidays were present on the occasion, a few remaining in town to make a House for the Indian Budget. As forty Home-Rulers had been summoned by Mr. Butt from Ireland, this task did not prove so difficult as had been expected. Late at night, when the House was engaged in discussing the Eastern Question, the numbers present were largely reinforced by members who had returned from the review, and who, no doubt, had enjoyed themselves much more than they would have done by listening to speeches by Mr. Stanhope and Mr. Fawcett on the prosaic affairs of two hundred millions of people.

No recent election presents such strong features of interest as the one which is about to take place in Argyllshire; a youthful representative of the great historical house of Campbell being pitted against a champion of the narrowest sect of Scotch Episcopalianism—a gentleman whose only other qualification is that, as he is a large owner of property in the county, he represents the influence of "the lairds" against that of the most enlightened Duke in the peerage. Mr. Malcolm finds it difficult to make the sturdy Highlanders sympathise with some of his views on politico-ecclesiastical questions. For example, when at Strone on Friday last, he argued that because Nonconformists had been relieved of the obligation to pay church-rates, they had also given up their right to the churchyards, he did not find his audience at all in the mood to accept so absurd a statement. Lord Colin Campbell's political education, although on the Scotch disestablishment question it has unquestionably been neglected, places him far in advance of his opponent. Mr. Malcolm told his supporters that by the law of England the churchyards were the freeholds of the ministers, triumphantly adding that he did not make the law. Lord Colin reminded his opponent that the common law of England, to which he had appealed, was not like the laws of the Medes and the Persians. "It was capable," he said,

"of being superseded by the statute law, and, in his opinion, it was high time that on this matter the common law of England should be superseded." Lord Colin's speeches on the Eastern Question are as unlike those which Lord Lorne would have delivered in similar circumstances as could well be imagined, yet his position is unfavourably affected by the unpopularity of his brother. It is a pity that, on the subject of disestablishment, he shows too decided a leaning to Erastianism; but we are glad to say that, even in this controversy, he shows signs of being open to conviction.

The history of the Irish Sunday Closing Bill this session is a record of successful pertinacity against equally determined obstruction. It is to the credit of the Conservatives of the North of Ireland, that probably gauging the strength of popular feeling at their back, they gave the Government the one solitary example of Tory pluck and independence which has been seen on the Ministerial side of the House during the present Parliament. They manfully co-operated with their Home-Rule allies to secure the passing of the bill this year. The Bill reached the very crisis of its fate on Friday, when an attempt was made to "count" the House at four o'clock. This daring proceeding all but proved successful, a quorum only just being made by the timely arrival of a Conservative member. If the House had been counted, there could have been no Saturday sitting, and the Sunday Closing Bill would have perished in the final "Massacre of the Innocents." The Bill will pass the House of Lords practically without opposition. It was read a second time yesterday in the presence of a House chiefly composed of Irish peers. It is expected to pass through committee to-day, and to be read a third time to-morrow. Such an instance of expeditious legislation has seldom occurred.

The Court of Queen's Bench has relieved Mr. Mackonochie from all further penalties in the ecclesiastical suit against him which some time ago issued, as it appeared, in his being liable to suspension if he failed to render obedience to Lord Penzance's Court. According to the judgment of the Lord Chief Justice and Mr. Justice Mellor, which upset that of the Judicial Committee of the Privy Council, "the monition" not to pursue a certain course of ecclesiastical usage, contrary to law, with which Lord Penzance visited Mr. Mackonochie, actually terminated the suit against him. The idea both of the Court of Arches and of the Judicial Committee was that the punishment of suspension might be kept hanging over Mr. Mackonochie's head, and in due time enforced if he refused to obey the terms of the monition. According to the Lord Chief Justice and Mr. Justice Mellor (although against the opinion of Mr. Justice Lush) no such power can be judicially exercised in this country unless it is expressly granted by statute. Lord Cairns can hardly be well pleased at the very cavalier manner in which Sir Alexander Cockburn has revised his judgment, and, in fact, thrown it into the waste-paper basket. It will thus be seen that another turn of the ecclesiastical kaleidoscope presents our State religion in a new aspect.

On Saturday, the Anti-Slavery Society, headed by Mr. E. Sturge, urged upon the Chinese Ambassador the impolicy of ratifying the Convention with Spain for the revival of Coolie immigration to Cuba until slavery had been abolished in that island. His Excellency appeared to have as strong a sense of the iniquities of the Coolie traffic as the deputation itself, but, unfortunately, it seems that the Convention has already been ratified. We are sure that the society will watch over the execution of the Convention with a view to expose and repress the abuses which are certain to take place on the sugar plantations.

Mr. Roebuck has been made a Privy Counsellor. This appointment, like that of Sir H. D. Wolff as British Commissioner in Eastern Roumelia, will greatly delight "the Jingo" party. There ought now to be no hesitation on Mr. Roebuck's part as to the side of the House on which he should sit. For years past his voice has been raised in support of a Conservative policy, and now that Lord Beaconsfield has ostentatiously recognised the services which he has rendered to the Government, it would be ridiculous if he were to keep up any longer even the semblance of a connection with the party which he has long since abandoned.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

Parliament is still sitting, and with a tenacity which has marked the whole of the Session, it proposes to see the week through. It is also characteristic of Parliamentary affairs that for this last week, whilst the House is all but empty, and those who remain are altogether wearied, two of the most important items on our not too extensive Ministerial programme had been left for completion. To-night the Irish Education Bill has occupied the attention of the dozen or score of members who remained after the questions were disposed of, and to-morrow night the Indian Budget is to be brought in, and the affairs of that great dependency, which indirectly moulds all our foreign policy, is to be discussed. This postponement of the Indian Budget is a matter of which Mr. Fawcett will have more than usual good reason to complain. When the present Government came into power one of the earliest pledges they gave was that the affairs of India should be more fitly dealt with, and that the custom which has so long obtained of leaving to the last moment the Indian Budget should no longer exist. I think that two years ago this promise was kept to the extent that the Budget was brought in in July. Last session it was as late as ever, and this session it is still later; whilst an additional indignity is done to the cause of India by the fact that its principal legislation for the year is put down for a day on which all the world, including hon. members, will be at Spithead.

But if India has cause for complaint, Great Britain is not altogether without grounds of dissatisfaction. Last week was a busy one in the House, and more actual work was done than any previous month of the session could show. Money was voted by the million, and most questions which had accumulated throughout the session, and had, in accordance with a fundamental principle of the Ministerial policy, been postponed till a more convenient season, were swept off in a few sleepy hours of the morning. In short, the whole of the week was given up to the Estimates, and these were passed by the simple expedient of keeping the House sitting till a certain amount of work was done.

This becomes easy enough at the current period of the session, and is deliberately counted upon by Ministers. When Supply was first introduced for the session the House was full of members and of vigour. Questions of policy were raised on particular votes, considerable debates took place, and in due time progress was reported before the vote was agreed to. Thereafter, the temper of the House having been ascertained, nothing more was heard of this particular vote. It became a "postponed resolution," and drifted on week after week till we reached the first days of August. Then Ministers had it all their own way. Either hon. members who had raised objections had left town, or others upon whom they were accustomed to rely for support had gone, and deserted and disheartened, they permitted the vote to pass with nothing more than a protest. The Government further improved upon their advantage by simply sitting still and keeping in hand a sufficient majority to resist motions for reporting progress. Members might talk all night long, and when they were worn out a member would get up and propose a certain vote. It might be one o'clock in the morning, it might be two, or even three. The notice had been given of the intention to take the vote. The majority, kept in hand in the smoking-room, the library, or the reading-room, were ready to advance at the sound of the bell, and resistance was hopeless. Accordingly the money was voted, means were afforded of carrying out the Ministerial policy, and the half-sleeping remnant of the House was permitted to go home. I suppose there is no help for this, and it may be that, directly, no great harm is done. But it at least seems a curious way of conducting the business of the nation, to be wasting weeks and months in talking, and then in the last days of the session, feeling that trains and grouse wait for no man, we get through the appointed work in an undignified scramble.

About three o'clock on Friday morning the Major woke up and threatened the House with a repetition of the scene that made Tuesday memorable. On Wednesday he had made a humble and exhaustive apology for his conduct of the previous night, and had been taken back into the favour of the House. It was reasonably thought that thenceforward the Major would be as mild as a lamb, and so he remained up to this untimely hour, when, having hung about the House all night, and finding himself (perhaps unexpectedly) seated in the House of Commons, the spirit of contradiction came upon

him with irresistible force, and caused him to break through the bounds he had honestly and earnestly set for himself. It happened on the report of Supply, usually a formal proceeding. All questions have to be voted in committee, and the chairman brings up the reports of amendments, hands them to the Speaker, who reads the votes one by one, and formally puts them to the House. The Major hearing some proposition made from the chair to the effect that something should "pass," suddenly broke the stillness of the House by a stentorian roar of "No!" If Mr. Hanbury's pleasant description of the possibilities of an election in Derby had been realised, and if "a donkey bearing the honoured name of Bass," were to bray forth a negative when the Speaker put a proposition from the chair, the right hon. gentleman would be bound to take note of it. Accordingly, when the Major called out "No!" the Speaker had to put the question, and the Major insisting, the House actually divided. There was some difficulty about a teller, which the Major solved by seizing hold of Dr. O'Leary, and compelling him to go with him. The result was that the Major and the Doctor had no one to "tell," the figures standing some 50 or 60 for the motion and 0 against it. The Major bowed and retired, and when the next vote was put again shouted "No!" The Speaker asked him to name a teller, and he again named Dr. O'Leary. But the Doctor did not seem to care to go through a farce not the least comic element in which was the prominent juxtaposition of the smallest and the largest man in the House. So he had fled, and the Major not being able to find a teller was passed over. But he, nevertheless, insisted upon challenging each vote, till at length the Speaker, in grave and significant tones, expressed the hope that he would not persist in this conduct. This brought the Major to his senses. It would not do to be "named" twice in a single week. But as he could not trust himself in the House he left it, and so the report of Supply was agreed to.

The Saturday sitting turned out a complete fiasco. The opponents to the Irish Sunday Closing Bill gave way, as they always have done when driven into a corner. The friends of the bill had marshalled a compact and sufficient majority, who were prepared to sit to any hour in order to carry the bill. As they might have sat till Sunday night, and as the opponents of the bill did not feel equal to this sacrifice of comfort for the sake of principle, the whole thing collapsed, after less than a couple of hours' talk, and the bill was read a third time—as might have happened months ago if the Government had only gone straight and fulfilled their pledges.

Correspondence.

THE LIBERAL PARTY AND PARLIAMENT.

To the Editor of the Nonconformist.

SIR,—Even at the risk of again seeming to "fall foul of" your correspondent "Argus," there are one or two inaccuracies in his fourth letter which, as he has not corrected them himself, nor has anybody else undertaken the task, I would crave your kind permission to set right. In the first place, he congratulates the borough of Chatham on having returned, at a bye election subsequent to the general one of 1874, a Liberal "by a considerable majority." I fear this is too good to be true. It is the fact that on the retirement of Admiral Elliott in February, 1875, Mr. John Eldon Gorst, perhaps a more Liberal-Conservative than the Admiral, was returned, and by a less majority than declared for the Tory in the previous year; but Mr. W. H. Stone, formerly M.P. for Portsmouth, Mr. Gorst's Liberal opponent, was still in a minority of 215, polling 1,958 votes against 2,173 given to Mr. Gorst.

The second inaccuracy is in your correspondent's enumeration of various northern towns which elected "Liberals and nothing else," among which he mentions Newcastle-on-Tyne. This borough has all who possess a copy of "Dod" must be aware, is represented in the Conservative interest by Mr. C. F. Hammond.

I quite agree with "Argus" as to the causes of Liberal defeats. Alas! we are not a united band like the Tories; there are our "moderate" Liberals, as Mr. W. E. Forster; our "staunch" Liberals, as Mr. Gladstone; our religious Radicals, as Mr. Bright; and our infidel Radicals, as Mr. Bradlaugh; not to mention a few choice supporters of the "Claimant," as Dr. Kenealy or Mr. de Morgan. Then we have our "Women's Suffrage" candidates, and our "Permissive Bill" candidates, or sup-

porters of the measure which is to permit me to prohibit him from having his glass of beer; and, lastly, we have our working men candidates. Oh these divisions! what mischief they do cause! I fear until something effectual is done to make these discordant elements harmonise, no such substantial victory is possible for the Liberal party as placed the Tories in power, and still keeps them there.

Aug. 1, 1878.

C. H. T.

To the Editor of the Nonconformist.

DEAR SIR,—As some of the remarks of "Argus" in his notice of my letter on the Permissive Bill, &c., seem to demand an answer, will you oblige me with a little space and extend to me the privilege of a reply?

If the words of your correspondent as to the Southampton election did not justify my characterising his remarks as "spiteful," I am sorry I used the term; of that, however, I leave your readers to judge.

"Argus" thinks the "Alliance are engaged in a hopeless task." Well, if that be so, it comes to this, that unless "a more excellent way" be shown for dealing with the dangerous liquor traffic, why then our country is indeed in a "hopeless" condition.

As to "uncharitableness" and "evil motive," I was unaware that these qualities were indicated in the letter that "Argus" was honouring with his notice, and cannot but think that in going thus out of his way, he himself not only manifested the uncharitable impulses of which he was anxious to complain, but he must have sadly felt the lack of solid argument.

But what I care more to notice is that "Argus" in his former letter asserted that "when the Alliance question was forced upon a Liberal candidate he is almost certain to be defeated." I ventured to challenge that statement, and challenge it still. How did "Argus" meet that? Not in a matter-of-fact sort of way such as one may have expected from a writer on political topics like your correspondent, but by saying that he "doubts whether the number of supporters of the Alliance has increased in the House of Commons for some years." Now, as bearing me out, and in opposition to the "doubt" of "Argus," I will, if you will allow me, give some of the facts of the case. On May 7, 1873, ninety members either voted or paired for the Permissive Bill, and it would not unreasonably be expected that they would suffer more at the impending elections than the opponents of the bill from publican opposition. Of these ninety, however, fourteen were returned to the new Parliament unopposed, nineteen did not seek re-election, while out of fifty-seven contested seats only fifteen seats were lost, and of these six were replaced by candidates favourable to the Permissive Bill. Of 140 Liberal members who voted against the Permissive Bill not more than half were returned to the present Parliament—a proportion of loss, be it observed, much larger. Of the ninety who voted for the Permissive Bill in 1873 thirty-four were not returned, but even in respect to these thirty-four seats eleven of the new members who filled them voted on June 17, 1874, with Sir W. Lawson, although in six cases the political representation has been reversed. Nor has the Permissive Bill vote in the "publicans' Parliament" gone backward since that time, but rather forward.

I claim, sir, that these facts are worthy the notice and study, not only of your correspondent, but of politicians in general, and the more so when it is remembered that among the supporters of the Permissive Bill returned to the House of Commons the representatives of most of the larger constituencies, such as Manchester, Glasgow, Cork County, Belfast, Merthyr, &c., are included.

Then "Argus" says that those who do vote for the Permissive Bill "were elected on general principles, and not specially to support this one question." This is unquestionably true, but I do not know who had said they were sent to the House to support "this one question" alone. Nor are the supporters of disestablishment sent to vote that one ticket alone. In publishing the list of its supporters in the House the Liberation Society makes no such claim. Nor do the Alliance. "Argus" must, therefore, excuse me for saying that my obliquity of vision is such that I cannot see the relevance of his remark.

The argument as to numbers is, I submit, also faulty, and that from another point of view "Argus," who professes acquaintance with great questions, and who must know the history of great moral and political movements, ought to be the

last to argue upon the mere fact of numbers supporting or not supporting any given measure at any given time. As in the case of the ballot, a measure may seemingly be making little headway in Parliament, when at a leap it becomes the law of the land. Publicans' Parliaments may not last for ever. Then at an unexpected moment, it may be, that the principle of "local option" (and that is all that Sir Wilfrid Lawson and the Alliance contend for) shall be extended to the public-house system of this country in a similar manner to what it has been in the Canadian portion of Her Majesty's dominions. After that principle is embodied in a legislative Act, "an unwilling people" may in many places fail to set its machinery in motion; but if only neighbourhoods where a "willing" people reside be protected from having public-houses thrust upon against their will by a couple of irresponsible magistrates, there will then be less cause of complaint.

Rather than the question of numbers, or influence, or vested interests, the great point should be, one would think, "What is right?" Such at least was Cobden and Bright's notion of things at a time when they were prepared to smash up any Government or party rather than the people should have their bread taxed, and such has been the moving impulse with good men in a thousand matters in all ages. "Argus," however, seems to take another view of things, and would cast ridicule upon men for making, what he is pleased to term, their "crotchets" and "hobbies" matters of conscience. He says he does not see what conscience has to do with such and such a question. But what then? To what Pope would he refer other men for their instructions in matters of conscience and duty?

Further, is it not true that the "crotchets" of to-day become the principles of to-morrow? Disestablishment may be termed a crotchet or hobby by some; but what does "Argus" say to that? And if he deemed it wise even to make it a test question at elections, who, I ask him, should become the dictator?

"Argus" objects to a body of men using their political influence after the manner they believe to be right, even though they may seek to promote their country's welfare; but I observe he has no word to say on behalf of the victims of that liquor traffic which is destroying our nation's commercial, social, aye, and religious greatness. Nor has he a single word to say about the combination of the liquor traffickers at elections on behalf of their own selfish interests, as though these were matters of small moment.

I submit, Sir, in conclusion, that there is one greater question for us to consider than even the propping up of a political party, unless that party ally itself to those principles and aims which shall tend to the true elevation of the people in that which is pure and good.

I am, Sir, yours truly

J. HAYWARD.

34, Stanley-street, Bristol,
Aug. 3, 1878.

To the Editor of the Nonconformist.

SIR,—I believe that very many will heartily thank Professor Newman for writing the letter you so kindly publish in the *Nonconformist* of to-day, expressing as he does so tersely the untold feelings of a large and vigorous body of electors.

All may not endorse the Professor's views on every point; liberal minds will differ, and may not meet exactly. But certainly our great want in the House of Commons is men whose judgment and sympathy lean towards the Professor's opinions, rather than not caring for them, or, may be, opposing them. Our want certainly is, legislators who will do "what is just," or honestly try to do it, whether their action keep them in office or puts them out.

Candidates for Parliamentary honours who give a pledge because it is exacted from them by "political Dissenters," or by "teetotal sinners," as we are called by non-sympathisers, are not worth much in a time of trial.

The Liberal party have too often thrown principles overboard to keep their ship in trim; but it is a mistake, and they as a party have yet to learn the teaching of the *Nonconformist*—"lose to win."

I am, your truly,

F. J. THOMPSON.

Bridgwater, August 7.

At a recent meeting the Duchess of Leeds was again elected a member of the School Board of Stapleford, Cambridgeshire. Her Grace was first elected a year ago, when the Board was formed, and she has been very regular in attendance.

ECCLESIASTICAL MISCELLANY.

The question of the disestablishment of the English Church enjoys some attention in the United States. The last number of the *Churchman*, the chief organ of the Episcopalians of that country, presents this view of the case:—"It is becoming more and more evident every day that the time for the disestablishment of the English Church is not very far distant. Were it not that this implies disendowment, and a tearing up as it were of the roots of the venerable tree, the growth of centuries, the change everywhere would be welcomed. Still it must come, and if the Church is spoiled of her heritage she may, and doubtless will, learn the lesson that her strength is not in worldly possessions, but in her great gifts from above. If the former are taken away, the recompense will be in a greater faith and greater zeal, and greater victories for Him who had not where to lay His head. Already the liberated Irish Church is awakening to new life, and it is seen and felt that the coming change, instead of a new bondage, will be a freedom from the old and unnatural one in which the Church has been unequally yoked with and in subjection to the temporal power."

WHOLESALE DISESTABLISHMENT.—Another City church is to be sold by auction on Aug. 15—namely, St. Dionis Backchurch, Fenchurch-street. It is said the site on which the church stands will fetch an enormous sum, as large suites of offices are to be erected on it. We hear that a body of City clergy are engaged in preparing a scheme for the demolition of all the City churches excepting twenty. The scheme was originated, we believe, by some of the Fellows of Sion College.—*Church Record*.

THE MENNONITES.—M. Ivan Golovine, the well-known Russian author, has written a letter to the *Rappel* stating that the Mennonite colony settled near Odessa has emigrated to America. The Mennonites, who were originally settled in Prussia, left that country when military service was made compulsory. They were exempted from all duty, except as surgeons and hospital attendants, by special arrangement with General Todleben, when service in the army was made compulsory in Russia; so that if the statement made by M. Ivan Golovine is correct, the reason for their departure doubtless is that the Russian Government has resolved to withdraw the exceptional privileges which it had before granted.

THE BETTER WAY.—The fact of a clergyman performing a burial service in unconsecrated ground would have been looked upon a few years since with some degree of anxiety, if not alarm, by those who felt a trembling for the fate of the Church. The vicar of Tavistock, the Rev. W. J. Tait, was the only one in this neighbourhood who had sufficient courage of his convictions to commence an innovation upon the practice until yesterday, when the Rev. D. P. Alford, vicar of Gulworthy, buried Captain James Richards in the Nonconformists' ground in this town. In taking this step Mr. Alford has commanded the respect of thoughtful Churchmen, as well as the numerous Dissenting bodies of the neighbourhood. If all clergymen would act in the same Christian manner we should know but little of, and care less for, the strife engendered by the Burials Bill.—*Tavistock Gazette*.

THE LATE REV. GEORGE GILFILLAN.—We deeply regret to announce the death of the Rev. George Giffillan, which occurred yesterday morning at the house of Mr. Valentine, banker, Brechin, after a very short illness. On Sunday he preached at Dundee on the subject of sudden death, and on Monday night left for Brechin to officiate at the marriage of a niece. Mr. Giffillan was born at Comrie in 1813, his father being minister of the Secession Church in that town. Educated for the ministry, he was appointed minister of the Schoolwynd United Presbyterian Church at Dundee, but devoted a considerable portion of his time to literary pursuits. Perhaps the best known of the many works which emanated from his pen was the "Gallery of Literary Portraits," originally published in the *Dumfries Herald*. He at one time contributed largely to periodical literature, and has frequently lectured in both England and Scotland on literary subjects. He was one of the most eminent of the United Presbyterian ministers, and one of the most independent. He was also a staunch supporter of the Liberation Society.

THE HOUSE OF COMMONS REJECTING A TITHES BILL.—Last Thursday the Christ Church (Newgate-street) Tithes Commutation Bill was before the House of Commons, when Mr. T. Cave moved that it be considered on that day three months. He said that the Committee before whom the bill was sent only agreed in the opinion that the preamble was proved by a majority of one. The hon. gentleman then entered into a brief history of the facts in relation to this measure. In 1555 a statute was passed under which St. Bartholomew's Hospital claimed as tithes 2s. 9d. in the pound, in consideration of repairing the parish church. The trustees of the hospital did repair the church until the fire of London, which destroyed it. Since then they paid nothing towards the rebuilding or repairs of the church. In 1872 the claim of 2s. 9d. in the pound having been raised against Christ's Hospital, the trustees of the latter resisted that claim on the ground of arrangements under which it was alleged the claim was compromised. The question of compromise, which had been entered into by not only Christ's Hospital but other institutions in the City, was submitted to the judgment of the Master of the Rolls, who expressed his surprise at the proceedings of a great Corporation like that of

London. He protested against the revival of a claim of this kind after so many centuries, and thought that the bill which, in effect, increased the amount of the compromise by elevenfold to what it originally was, was most unjust. After a brief discussion the bill was rejected by 78 to 71.

THE BISHOP OF EXETER ON RITUALISM.—The Bishop of Exeter has given a decision in a ritual dispute at St. Paul's, Devonport, which had been referred to him. His lordship says:—"I see on the one side a carping spirit of criticism, ready to suspect, prone to find fault, disposed to magnify trifles into serious offences. I see on the other side a very culpable and selfish indifference to the pain and alarm which is caused by needless innovations. The changes that have been introduced, however harmless in themselves, ought not to have been introduced without first ascertaining that they would not give offence to any parishioner attending the church, and those who complained of those changes ought to have shown, while complaining, a much more tolerant, more reverent, more charitable spirit. It is clear that the only decision that can be given in such a dispute is the legal decision. The candles must not be lighted except for the purpose of giving light. The chalice must not be mixed. The gate of the communion rails removed without authority must be replaced. As the Court would in all probability, if applied to, grant a confirmatory faculty for candles, the vases, and the brass cross, it would be absurd to order such small matters to be taken away because a faculty for accepting them from the donors had not been obtained. But I entreat both sides to consider how very lowering a spectacle is presented by such disputes as these before the eyes of all the enemies of the Church. I entreat the laity not to be so ready to treat these trifles as matters of serious concern; and I entreat the clergy not to provoke such quarrels, which far more than undo the good of their best and most devoted work."

MR. TOOTH ON DISESTABLISHMENT.—The return of the Rev. Arthur Tooth, of Ritualistic celebrity, from his visit to the United States is announced. The *New York World* reports the following as some of Mr. Tooth's observations at an interview:—"You would like to know what I think the signs portend as the religious matters in England? Well, I have but little hesitation in saying that disestablishment will come about within the next ten years, and I am convinced that it will be a happy day for the Church when it is accomplished. It is not necessary to point out the evils which are, as a matter of course, entailed by the establishment. Look, for example, at many of the clergy, forced into their positions from motives of expediency, and accepting livings in the gift of rich families without any thought of consecration. Such a man is a fagot of inconsistencies; as soon as the bond is severed he goes to pieces. For the last 150 years the State has been making encroachments upon the Church. Slowly at first, feeling its way and careful not to arouse suspicion; but latterly these encroachments have become more bold, until the fact became so patent that the alarm was sounded. After a reference to his own case, he continued. The encroachment of the State upon the Church is sure to bring about dissolution sooner or later. The movement towards disestablishment began in Ireland, spread to Scotland, and is now active in England. The opposition to me and to those who think as I do, and who are known as High Churchmen, does not come from earnest, evangelical Christians, but is the outgrowth of ignorance and prejudice. The mob that attacked my church was an ignorant mob, and more than that, it was an hireling mob. One of its members, who was badly injured by being trampled upon, was taken to the hospital, and while there confessed that he and his companions had been bribed to join in the disturbances, being paid five shillings a day for their services. Thus it is we are persecuted by men of no religion, led on by malcontents in the Church. We are fighting a State-made court, and our battle is against the encroachment of the State rather than any law or dogma of the Church."

ANOTHER BURIAL CASE.—The *Coventry Herald* says that:—"Some amount of feeling was caused last week at Stoke by the refusal of the vicar (the Rev. R. Arrowsmith) to read the burial service at the funeral of a child which had not been baptized. The parents are residents in the parish, and had three children, the youngest of which was eighteen months old. The latter was taken ill last week, and on Friday, as it appeared to be dying, the father started to go to the vicar to ask him to baptize the child privately. Before he reached his destination, however, a messenger overtook him and told him the child was dead. He went to the vicar afterwards to make the arrangements for the funeral, and asked him to conduct the burial service. The vicar inquired if the child had been baptized, and, on being answered in the negative, he not only refused to officiate at the service, but forbade admission to the churchyard of any other clergyman who might be disposed to undertake the sad duty, adding that he would have the churchyard watched, that his orders might not be disobeyed. In deep distress, the bereaved parents sought the advice of a well-known Coventry gentleman, who at first suggested that the child should be brought to Coventry and buried in the cemetery, but the parents replied that they were too poor to do so. He then explained that the grounds belonged to the whole parish, but that only a minister of the Established Church could at present conduct any service in them on the burial of the dead, and that the vicar had control of them in this matter. He

accordingly recommended the parents to assert their legal right to burial in the churchyard, and obtain a Nonconformist minister to hold a service in the turnpike-road adjoining. This recommendation was adopted, and the strangely-solemn ceremony took place on Wednesday afternoon, Mr. John Hamson (Scripture Reader to the Warwick County Union) conducting a service, the first part of which was held in the Stoke Independent Chapel, and the last part on the turnpike close to the churchyard wall, the coffin being put into the grave without any further service. The proceedings were quiet and orderly; neither the vicar nor any of his servants put in an appearance. The feelings of the deceased's parents are naturally very much outraged by the vicar's rigid adherence to the letter of the Rubric, and his action has been the theme of very free observations among many of the parishioners.

Religious and Denominational News.

PRESENTATION OF AN ADDRESS TO THE REV. J. M. McDougall, OF DARWEN.

The *Darwen News* reports the presentation last Thursday of an address from the members of Belgrave Church to the Rev. James McDougall, on the completion of the twelfth year of his ministry in their midst. James Dimmock, Esq., J.P. (in the chair), Richard Eccles, Esq., J.P., R. S. Ashton, Esq., J.P., Alderman Green, Councillors Riley, Shorrook, J. E. Place, and many others were present.

After singing and prayer,

The CHAIRMAN said that thirteen years was a long time for the hard, laborious, constant, pastoral work which Mr. McDougall had gone through. (Hear, hear.) No man ever threw himself more heartily, more devoutly, more sincerely into the work of the Christian ministry than Mr. McDougall. He came to them fresh from simply secular occupations, and he had thrown himself heart and soul into the work to which he had devoted his life. He had brought with him not only intense religious feeling, but the freshness of the outer world, and introduced therefrom all that he had found of the beautiful and the good. In any capacity in which his duty lay, Mr. McDougall had always been ready at a moment's notice, always to be found in Christian sympathy with the people, in joy and in sorrow. In other departments, too, his name had become great, and wherever Mr. McDougall had spoken from the political platform, he had produced on the minds of his opponents even a good and favourable impression, and had been spoken of in terms of universal admiration, for his courtesy and consideration towards his opponents. (Applause.)

Mr. R. S. ASHTON, B.A., J.P., presented the address, in the name of the church and congregation, to Mr. McDougall in an appropriate speech, reviewing the twelve years of his ministry amongst them. Mr. McDougall accepted the pastorate not simply as a profession in life, but because he loved the work for the work's sake, and if they wanted to see the results of his labours they had only to look round in Darwen and the neighbourhood. The church membership had doubled; a new principle had been adopted of receiving young people into the Church's fold, the children of Christian parents. In the pulpit Mr. McDougall had always given them his best, he had been ready at any time to go forth to the outcast and degraded, those whom nobody seemed to care for, and had taxed his energies to the uttermost. In the matter of education they owed a great deal to their pastor, and not they only but the inhabitants at large. (Hear, hear.) In the debate with Dr. Potter, on the great question of disestablishment, and as an exponent of the position which Nonconformists take up, Mr. McDougall displayed a power of argument and a dignity of character which stamped him as a Christian and a gentleman. (Applause.) And his opponent was constrained to acknowledge it. During the whole of his twelve years' ministry they, as a people, had been united in the bonds of Christian sympathy; and they had spent that twelve years in perfect peace and harmony. (Cheers.) Mr. Ashton then read the address, which is to be engrossed and framed. The address alludes to Mr. McDougall's constant Christian life as illustrating his teaching, to his readiness to soothe and sympathise with the sick and sorrowful, to his efforts in the cause of education, and in Christianising the outcast and the degraded. It spoke of his great and exhausting labours in connection with the services of sacred song, of his efforts in literature and art, and the earnest and dignified way in which he advocated the principles of civil and religious liberty.

Mr. McDougall, evidently labouring under emotion, responded at considerable length, and expressed great thankfulness on behalf of himself, his wife, and children for the eulogistic address presented to him. He said he was their oldest minister in years of service. He spoke of the progress of the church, the membership of which had increased during his ministry from 140 to 312. That increase was the result of no spasmodic action, but it was a gradual growth. He dwelt in terms of gratitude upon the help of the office-bearers of the church and the superintendents and teachers of the Sabbath-schools. The lavish praises of the address he did not deserve, he had received them out of their abounding goodness and charity, but, God helping him, he would earnestly strive to be more deserving

in the future than he had ever been in the past. Mr. McDougall then proceeded to speak upon the various matters alluded to in the address, and concluded a heart-stirring and eloquent discourse with the reiteration of his most grateful thanks. Other congratulatory speeches followed.

THE METHODIST CONFERENCE.

The Methodist Conference proceedings at Bradford terminated on Saturday. Very little of public importance has taken place since our last notice.

On Friday another sudden death took place in the Conference, that of Mr. Allen of Sleaford, when Mr. Waddy, M.P., amid the solemn astonishment and sorrowful silence of the Conference, devoutly observed that they were doing the Lord's work, which must be done; and it was a necessity to go on with it. They believed that they ought all to be ready whenever the Master sent for them; and they believed that they were ready. The President then gave out the hymn, which was sung with great solemnity and much feeling by the whole Conference:—

Dangers stand thick through all the ground.

The Rev. John Bedford engaged in solemn and earnest prayer.

The Foreign Missions report showed an income of 146,022l., with interesting statistics. The School statistics also showed an increase.

A correspondent says:—

The admission of the laymen into the Conference is now an established fact. All in the Conference are impressed how well it works. The men are new to each other, and new to the work; in fact, the work in its present form is all new. Both ministers and laymen seem to coalesce as though there were no distinction of any kind between them. It was expected by some that the laymen would take to lecturing the ministers; they have done nothing of the kind; but they have spoken of the pastoral office in such respectful terms, and attached so much importance to it, that the only effect must be to make the ministers respect their office more, and be better and more useful men on that account. The experiences of the new arrangement will suggest improvements in matters of detail, but there is only one opinion about the practical success of the movement and its usefulness and hopefulness for the future. Dr. Osborn was opposed to the admission of the laymen, so was Dr. Pope. It was said that Dr. Osborn would not attend the Conference, but this was altogether a mistake and an injustice to him. He has attended the Conference, and two of the best and most kindly speeches addressed to the mixed Conference were delivered by Dr. Osborn and Dr. Pope.

The Rev. T. Baker, B.A., late of Over Darwen, has accepted the Pastorate of the Baptist Church, Stony Stratford, Bucks.

The Rev. J. C. Harrison, of Park Chapel, Camden Town, preached two sermons at Faringdon Congregational Chapel on August 1st, on behalf of the Chapel Property Repair Fund.

The Rev. J. Williamson, M.A., of Douglas, Isle of Man, has accepted a cordial and unanimous invitation to Newland Chapel, Lincoln, vacant by the removal of the Rev. Wm. F. Clarkson, B.A., to Birmingham.

A MADAGASCAR MISSIONARY.—A farewell devotional service in connection with the departure of the Rev. W. E. Cousins for the third time to Madagascar was held on August 6, at Faringdon, Berks, where Mr. Cousins has resided while in England. The Rev. T. C. Udall, minister of the Congregational Church, presided in the absence, through bereavement, of the Rev. Henry Barne, M.A., Vicar of Faringdon, who had arranged to do so. The Rev. E. George, Baptist minister, and others took part in the meeting. The Faringdon friends have purchased a clock for Mr. Cousins' church at Antananarivo. Mr. Cousins sailed on August 9th.

WELSH CONGREGATIONALIST ORTHODOXY.—At a meeting of the Welsh Congregational Union last Wednesday the following resolution was proposed by Professor Morris, Principal of Brecon College, and seconded by the Rev. W. Griffiths, Holyhead, and carried with one dissentient:—"That this meeting rejoices that the great body of our ministers and churches of our denomination in Wales faithfully adhere to the great fundamental truth of the Gospel as revealed in the Scriptures, and as taught and preached by the Lord Jesus Christ and His apostles, and by our fathers in the Welsh pulpit for more than two centuries, and also rejoices that the Congregational Union of England and Wales has made such a declaration concerning the main facts of Christianity, to allay the anxiety that had possessed the minds of many in the churches lest the denomination should lose its hold of the faith once delivered to the saints; and whilst cordially in favour of searching the Scriptures daily, to understand the way of God more fully, yet they desire to place ministers and churches on their guard against every tendency that is not entirely subject to the supreme authority of God's Word in respect to everything which affects faith and practice." It was proposed, seconded, and carried, that this resolution be forwarded to the forthcoming meeting at Liverpool of the Congregational Union of England and Wales. Professor Morris, of Brecon, was elected president for the next year.

THE UNITED METHODIST FREE CHURCHES.—This assembly, meeting at Manchester, closed on Tuesday night. In the course of the day the President pointed out the interesting fact that this was the year of the ministerial jubilee of the Rev. W. Griffiths, of Derby, and expressed his pleasure at seeing Mr. Griffiths in the Assembly in such a good state of health. Mr. H. T. Mawson (Con-

nexional treasurer), moved the following resolution:—"That this Assembly having been informed that the Rev. William Griffiths has just completed the fiftieth year of his ministry, resolves that the members of this annual Assembly of the United Methodist Free Churches hereby assure the Rev. William Griffiths of the very high esteem in which he is most deservedly held by them as a faithful and devoted minister of our Lord Jesus Christ. The Assembly cannot permit this jubilee year of Mr. Griffiths' ministry to pass without acknowledging its gratification that the Liberal principles so ably advocated by him and sustained by personal sacrifice and suffering, are making very substantial progress, and this annual Assembly prays that the future of our dear brother may be crowned with the ever-increasing blessings of Divine Providence to the close of a very long, useful, unsullied, and honourable life." The Revs. J. Adcock, J. Myers, and Mr. G. Rowland and others spoke to the resolution, and paid high tribute to the courage and integrity of Mr. Griffiths. The resolution was carried with great enthusiasm. The Rev. W. Griffiths responded under very strong emotion. As usual, invitations were forwarded to several Nonconformist ministers residing in Manchester to dine with the Assembly. The only ministers present were the Rev. J. Ogden, President of the Methodist New Connexion, and the Rev. C. A. Davies, Baptist minister. After dinner, and before leaving the tables, the President expressed his great pleasure in being able to afford a welcome to the brethren of other churches then present. He called upon the editor (the Rev. J. Swann Withington) to move a resolution of welcome, in doing which the editor eloquently referred to the great names of Cobden and Bright associated with the political history of the city, and of Canon Stowell and others connected with its religious history. The President of the New Connexion replied.

AFRICAN MISSIONS

The Church Missionary Society have received a letter from their agent, the Rev. C. T. Wilson, reporting his return to Rubaga, the capital of Uganda. The letter was dated the 1st of April, and has come from Uganda by way of the Nile. Mr. Wilson was kindly received by King Mtesa, and succeeded in persuading the King to entertain a more reasonable view of the peaceable intentions of the Egyptians, and to consent to opening friendly communications with Colonel Gordon. Mr. Wilson will shortly be joined by another of the society's agents, Mr. Mackay. A further party of three are on their way by the East Coast, and the remainder of the mission party were expected at Khartoum early last month, whence they would proceed via the Nile to Lardo (Gondokoro) and Mrooli to Uganda. The *Church Missionary Intelligencer* for August gives some particulars of the relating of the missionaries to King Mtesa. The Rev. C. T. Wilson says that the missionaries have found much difficulty in inducing the chiefs to let them reside in their town, and on one occasion an old chief came to him and wanted to turn him out of the hut which Mtesa had built for him.

I refused to go, says Mr. Wilson, and said I must see Mtesa first. Accordingly the following morning I went to Mtesa's baraza, or court; there were a number of the old chiefs present, and, after a little preliminary conversation, I asked the king if he had sent the chief on the previous day to turn me out. He said yes, that his chiefs did not like my being so near the palace. I pleaded that I was not near, and that Speke was allowed to live quite close to the palace. The chiefs got angry, and chimed in then; they said it was a different matter, that Speke only came for a time, but that they did not want white men in Uganda at all, they wanted to keep it to themselves; they did not like either Speke or Stanley's coming here, and if white men must come, they wished them only to come as traders, and not to remain in the country. I saw then, that it was no use resisting; for though Mtesa does not share their feelings about white men, yet he is evidently afraid of them, and feels that he must, in a measure, give way to them. I asked the king, however, to build me a decent hut to live in, before he sent me out, and to this he agreed, being the only concession I could get from him.

The Arabs, too, are not at all friendly disposed towards us, and try and prejudice Mtesa against us by telling the most abominable lies about us, and our behaviour towards other countries. I have had a little trouble from Mtesa himself. I think I told you that, when we first came, he tried hard to get us to promise to make him guns and gunpowder, which, of course, we refused to do. For some weeks he could hardly talk of anything else, and brought it up every time I went to see him. I, however, always gave him the same answer—that we have nothing to do with fighting; that our mission was one of peace, and our object in coming was first to teach the Waganda of Christ and the way to heaven, and next to teach them such useful trades as would make his country rich and prosperous. He has not said anything about it just lately, so I hope he sees it is of no use bullying us about it.

And now I must tell you something about the Sunday services at the palace. Arrived there, I generally have to wait for the king; and as soon as he is ready, we are assembled in one of the rooms of the palace. The service begins, with a chapter from the Old Testament. I read three or four verses in English, and Mtesa then reads them in Kiswahili—the king generally translating into Kiganda. I then explain and comment on the verses just read, and answer any questions that may be asked; then three or four more verses are read and explained; and so on till the chapter is finished. A chapter is then read and explained in a similar manner from the New Testament, and I give a short address, consisting principally of a sort of summing up of what we have just read, and drawing particular attention to

anything of special importance. We then conclude with some prayers from the Prayer-book, in English and Swahili, the people (except the Arabs) all kneeling and joining in the "Amen." The people, as a rule, are very attentive, and seem to take an interest in what is read, especially in Our Lord's parables; and the hearty expressions of assent which come from them, when anything comes to them with special force, are very pleasant to hear. I was much pleased last Sunday with what the king did. The passage from the New Testament was the raising of Lazarus, which was listened to with unusual attention. At the close, after speaking of Our Lord's power and willingness to save all who came to Him, I urged them to come to Christ at once, while there was time. As soon as I had finished, the king took it up and spoke most eloquently to them, telling them to believe in Christ now, saying they could only do so in this life; when they were dead it would be too late.

In an interesting letter to the *Leeds Mercury* the Rev. A. Dodgshun, who writes from Zanzibar, July 5, gives some particulars of the mission of the London Missionary Society. He states that they had lost their entire herd of 120 oxen by the tsetse fly at Kirasa, where they had been resting during the rainy season. Mr. Dodgshun adds:—

About the end of May we left, with about half our stores, for Ujiji, M. Broyon having engaged to follow with a caravan of Wanyamwezi pagazi, and thus bring up the remainder. We hoped thus to avoid the necessity of any of our small party having to remain or return to the coast to collect more pagazi, feeling that the sooner we all got to work at Tanganyika the better. But the loss of many of our men by desertion has been so great—some 50 out of 270—that we found it advisable to lighten the caravan by leaving one of our number and his baggage to come up with the second caravan. Thus three of our party—the Rev. J. B. Thomson, Mr. E. C. Hors, and Mr. W. Hutley—have gone on, and are by this time, I trust, through the tribute-loving Ugogo, and approaching Mirambo's country in Uyanamwezi. Preferring a walk to the coast to inactivity at Mpwapwa or solitude at Kirasa, I came down with M. Broyon to collect pagazi and execute a few commissions at Zanzibar, and hope to return with him in three or four weeks with a caravan of Wanyamwezi. Our friends hoped to reach Ujiji before October, and we about Christmas.

The French Roman Catholic Mission here has lately established a station fifteen or twenty miles from Kidudwe, in the Nguru country, and now a party of ten Jesuit missionaries are leaving Bagamoyo to establish a mission at Ujiji. We have as yet had no opportunity of seeing these gentlemen, but hope we shall be able to come to a friendly understanding with them as to the districts which each society shall occupy on the lake, that thus all the power of each may be turned against the prevailing heathenism, and none wasted in war with each other.

The road from Dar es Salaam to Lake Nyassa is progressing slowly—some fifty miles perhaps being made. But the tropical vegetation has already covered most of the earlier work, and only vigorous traffic can be expected to keep such a road properly open.

Mr. Morton, who was formerly connected with the Universities' Mission here, is just leaving for Mirambo's country on a commercial mission. May I close by expressing the hope that the interest at present manifested in England in this oppressed and entirely undeveloped country will increase, and eventually be rewarded by its true spiritual and temporal prosperity.

MR. FORSTER AND THE REPRESENTATION OF BRADFORD.

The *Bradford Observer* publishes a correspondence between Mr. Forster, M.P., and Mr. Alfred Illingworth in regard to the next election for Bradford. Mr. Illingworth, in his first letter, states that the opinion that a general election may occur within a few months appears to be widely held, and preparations for it are becoming general; that the basis of the Bradford Liberal Association has been extended, and that he hopes nothing will prevent the adoption of Mr. Forster and another Liberal (say Mr. Godwin) as the choice of a united and therefore invincible party. As to the ecclesiastical questions, Mr. Illingworth says:—

As to ecclesiastical subjects, upon which a large majority of Liberals, both in England and Scotland, are intent, I infer from what you said in St. George's Hall on the Scotch Church that you will take the same position as Gladstone, Hartington, and our other leading men, viz., that if a demand for disestablishment and disendowment is made by a large majority in Scotland, it will be the duty of the Liberal party to support it, and to carry through a satisfactory measure as soon as the opportunity comes round. An assurance to this effect would, I believe, be regarded as a practical and satisfactory advance, and would result in your cordial adoption.

After a reference to the election of 1874, Mr. Illingworth expresses his desire to propose Mr. Forster as one of the candidates of the Liberal Three Hundred—subject to Rule 15, that rule being:—

It shall be required of the proposer of any intending candidate for the representation of the borough in Parliament that he shall, at the time of making such proposal (having previously obtained the consent of such intending candidate), give an assurance to the General Representative Committee that the candidate he proposes shall abide by the decision of the association.

Mr. Forster, in reply, while expressing the pleasure that a renewal of political relations between himself and his old friends would give him, declines to accept the conditions of the 15th Rule, or to be the nominee or delegate of any organisation within the constituency. In the course of his rejoinder, Mr. Illingworth says:—

I am concerned to learn from it that there is some danger of your separating yourself, or at any rate of holding aloof from the Liberals and their only organisation. It cannot surely be your wish or intention to

repeat the experiment of the last election, when you ignored your own party, and became member for the borough by the assistance of nearly the whole force of the Tories, and by the coalition secured the second seat for their adopted candidate. How, by acting with the recognised authority of the party, would you become any more a "delegate or nominee" than do Bright or Gladstone, or Bazley, or, so far as I know, every member of Parliament? They all appear to regard it as an honour as well as a duty to hold the closest relationships with the party organisations of their constituencies.

Mr. Illingworth adds that while he should deplore being compelled to make a choice between loyalty to Liberalism and his party on the one hand, and the support of any candidate who claims the license to ignore or thwart its decisions on the other, his duty would be clear in supporting the association. Other letters follow, in which Mr. Forster refers to his personal position and his long service, and thinks the proposed condition intolerable. Mr. Illingworth says in reply:—

You can wish to stand only upon the condition that the party is united in promoting your return along with another candidate of their choice. There ought to be a gain of self-respect in taking this course, and thereby making reparation for the election of 1874. In my judgment it is the only one which will bring back harmony and enthusiasm to the party. If this assurance is withheld, I feel confident that there is nothing but confusion before us, and that the charge of dictation will be laid against you that in 1874 you became member for Bradford in spite of the Liberals, and intended to keep the way open to become so again.

The correspondence has attracted great attention. We have referred to it elsewhere.

THE POSITION OF THE LIBERAL PARTY.

On Wednesday afternoon last about 700 members of the Manchester Reform Club met at the residence of Mr. Samuel Watts, of Burnage Hall, when some discussion took place on the position and duties of the Liberal party. The chairman (Mr. Watts), in proposing "Success to the Club," said he believed that the success of the Liberal party at the next general election would depend entirely upon the subordination of individual opinions, or as they were sometimes termed, crochets, to the one great cause of political progress. (Cheers.) He was, during Mr. Gladstone's Administration, a member of a Nonconformist committee which met at Crewe, under the presidency of the Rev. Mr. Dale, of Birmingham, a man of no ordinary capacity. He had to attend at some inconvenience once or twice to enter his protest and vote against a resolution which would have obliged Nonconformists to vote for no candidates for Parliament unless they objected to the 25th clause of the Education Act, and were prepared to vote for the disestablishment of the Church of England. He opposed that policy. (Cheers.) The resolution, he believed, was never carried, but speeches and assertions were made that the Liberal Government would find that the power of the Nonconformists was great. He took part in those meetings as an earnest Nonconformist because he was heartily anxious for the separation of Church and State, but still he thought that a policy like that had its influence at the last general election. There were Nonconformists who neither voted nor worked for the Liberal party, and he said that this was one reason why the majority for the Tories was so large. There was another reason. Their United Kingdom Alliance friends had set them a very bad example, for they had advocated the same policy openly, and had voted for Tories in preference to Liberals in cases where the Liberal candidates would not pledge themselves to their policy. There were also other questions of minor importance, the advocacy of which had had a prejudicial influence on the Liberal party.

After speeches by Mr. Leake, Mr. Thomas Ashton, Mr. R. N. Phillips, Dr. Pankhurst, and others, Mr. Henry Dunkley, speaking for the Press, said he would venture to say a word on the condition of the party. He felt some repugnance in following some of his esteemed friends in their periodical analysis of the Liberal party. He was heartily sick of it. He did not like to look upon the symptoms. (Hear, hear.) In his early days he read a little theology—(Hear, hear)—and he remembered a saying that "The just shall live by faith." Of course he was not going to give any dogmatic rendering of that, but as regarded politics and our country, he took it that they might assume that they belonged to the party of the just—(laughter and cheers)—and, he said, that as the party of the just they must live by faith, and that they would be saved by faith. And he might carry that a step further—and he must not be suspected of flinging a joke at them—and say that if they were not to be saved by faith, how else were they to be saved? (Laughter and cheers.) By continually looking at their ailments and perpetually lamenting their condition—lamenting that dear Mr. So-and-So went to that extreme, and dear Mr. So-and-So the second went to the other extreme, and that dear Mr. So-and-So the third failed utterly to comprehend both extremes, they were in danger of splitting into three parties. (Hear, hear.) He wished that, instead of looking so much to their ailments, and indulging in a too philosophical scrutiny of their condition, they would fix their eyes upon their principles, each seeking to be faithful to those principles, and slow to judge intolerantly of the views of others. (Hear, hear.) He saw it stated the other day that the Liberal party was in a state of lethargy. He did not think it was. (Hear, hear.) The response which had been given to the speeches that afternoon proved that they were all most acutely alive to what was going on—nay, that they were writhing

under the wild and reckless foreign policy of Lord Beaconsfield and the inroads he was making upon their constitutional freedom. (Cheers.) Let them not take unnecessary reproaches to themselves. They were not to blame; they were not lethargic; there was not one of them who would not do the utmost he could to promote the interests of the Liberal party and the country. But outside the pale of parties there was a large number who were not influenced by stern political principles. The Liberal party were the victims of what was called public opinion. It was against them now, and they must wait until it returned. It would not be long before it returned. He had strong faith that economical, moral, and intellectual laws would not allow Lord Beaconsfield long to hold his present position.

ELECTION INTELLIGENCE.

THE ARGYLLSHIRE ELECTION.

The Argyllshire election is attracting great attention, and for several reasons. First, it is the only contest that has taken place since 1832; secondly, a Tory Episcopalian is bearding the Presbyterian Campbells in their own especial county; and, thirdly, neither candidate satisfies the Disestablishment party, which may possibly lead to the rejection of Lord Colin Campbell. Upon this question Lord Colin, speaking on Thursday, repeated substantially what he had said before:—

He again stated that he did not think the question was before the country at this time, and in addition it was his opinion that it was of the utmost importance for the Liberal party at present to remain a united party. He would like to ask if it would be politic to introduce a question just now which must inevitably divide that party. He did not wish that there should be any misunderstanding as to his views on this question. If the time should come when the people of Scotland were prepared to give it their earnest consideration, when they evidently cried out for disestablishment, then, as he had said, he was willing to reconsider the position which he now maintained. Beyond that he would only say that he hoped the party to which he had the honour to belong would have leaders who were prepared to watch and to feel the national pulse, and not to stimulate and excite it. (Cheers.)

On Saturday, at Sandbank, Lord Colin, referring to the disestablishment of the Church of Scotland, said he thought the electors of Argyll would respect a man who stuck to his guns, and he did not mean to alter or qualify in any material way what he had said on this question. He had been asked—What do you mean when you say that you will be prepared to reconsider the position you now maintain? He should endeavour to be explicit about that. By that he meant that he should consider whether the question was indubitably one on which the people of Scotland were willing and prepared to pronounce a verdict. As one devoted to the Established Church, they would forgive him if he expressed the hope that the day would be very far off when the people of Scotland would take upon themselves to do away with what he thought it most expedient to maintain. (Cheers.) He alluded the other day to his attachment and devotion to the Church of Scotland. He said then that he was conscious of the noble work which she was doing amongst the people of Scotland at the present time, but when he said that it would not be supposed that he was ignorant of the claims of the other bodies—that he was ignorant of the manner in which the Free Church and the United Presbyterian Church were assisting in the work. He made no invidious comparisons, and it would be impossible to do so. (Cheers.) On this question he would say this much further, and he did not wish to say anything which would modify or qualify the opinion that he had already expressed. His only object in saying what he now did was that he might be plainly understood by the electors of Argyllshire. He said, therefore, on this question that he bound himself to follow no other lead than that given by the voice of the nation, and when the trumpet gave no uncertain sound, then it would be time for the electors of Argyllshire to exact allegiance from him.

Mr. Malcolm, of course, holds to the whole Tory policy—Defence of the Establishment, Burials Laws and all. In regard to the burials question, the following scene took place last week:—

Mr. JOHNSTONE: Was it true that Mr. Malcolm had hitherto voted against Mr. Osborne Morgan's Burials Bill—(hisses)—and, if so, in the event of being chosen to represent this important constituency, would he continue to vote as he had done in the past? (Cheers and hisses.)

Mr. MALCOLM: I have always voted against Mr. Osborne Morgan's Burials Bill. (Hisses.) These hisses only show how very little you understand the question. I would vote for any reasonable compromise. (Hisses, "Oh," and cheers.) Well, if you won't listen to what I have to say, it is no use my attempting to answer you, as you no doubt are perfectly well aware we hold in England that the churchyard is the freehold of the minister. (Hisses.) That is the law, and I did not make it. (Hisses, and a voice—"It is a very bad one.") Under these circumstances we have made several efforts to arrive at a reasonable conclusion. I have no wish to quarrel over dead bodies at the grave. God forbid! I think it is far too serious a question, but I wish to prevent what we do not have in this country—unseemly contests in the churchyard. (Hisses and cheers.) Therefore I am perfectly ready to accept any bill which will provide against that, either by having no service or a service acknowledged by every sect. (Hisses, and cries of "Yes or no.")

Mr. JOHNSTONE: The meeting want a categorical answer.

Mr. MALCOLM: No, I would not accept Mr. Morgan's bill as it stands. (Hisses, hooting, and cheers.)

Since this, however, this candidate has shown signs of breaking down on this question. The election is fixed for next Tuesday week (27th). The issue is very doubtful.

BOSTON.—Mr. T. Garfit, a Tory local banker, has been returned unopposed, in place of Mr. Malcolm. The hon. member took his seat on Monday.

BIRMINGHAM.—The Birmingham Conservative Association has passed a resolution accepting Capt. Burnaby as one of the Conservative candidates for the next general election, and authorising the managing committee to make arrangements for his nomination.

COLCHESTER.—A large meeting of the Conservative party was addressed on Thursday night in the theatre at Colchester by Colonel Learmouth and Mr. Praed, the sitting members. Mr. Praed said it was with reluctance he had determined not to seek re-election at the close of the present Parliament, his reasons for this course being his private engagements, the late hours in the House, and the obstructive policy pursued in it. The meeting was also addressed by Mr. Marshall Griffith, Q.C., who was unanimously accepted as the second Conservative candidate. Mr. Grantham, M.P., and several local Conservatives spoke, and the meeting declared by acclamation its confidence in the Government of Lord Beaconsfield.

GREENWICH.—On Thursday evening the Council of the Liberal Five Hundred held a meeting, at which letters were read from Mr. W. S. Stone, late M.P. for Portsmouth, accepting the nomination as one of the Liberal candidates for Greenwich at the next election. The meeting then unanimously adopted Mr. J. E. Saunders, member of the London School School, as the second Liberal candidate.

WEST GLOUCESTER.—It is stated that the negotiations to bring forward a second Liberal candidate for West Gloucester with Colonel Kingscote, M.P., have fallen through, and among the leaders of the party there is a disposition not to interfere with the present representation.

NORTHAMPTON.—Mr. Acton S. Ayrton has met a joint committee of the "Old" and "New" Liberals of Northampton, and explained his political views. He said he was of opinion that the Irish Church principle should be applied to the Scotch and English Churches. He was an advancing Liberal, and was not one of those who would have nothing if he could not have everything. He condemned the tendency to centralisation, and deprecated the interference of local government inspectors. He counselled a policy of conciliation, and said if he became a candidate he should prefer to stand alone. It was resolved that a meeting of electors should be called to hear an address from Mr. Ayrton.

TRURO.—Sir F. M. Williams has informed his friends that he has no intention of retiring from the representation of Truro, and that it is his firm resolve to offer himself for re-election in conjunction with Sir James M'Garel Hogg.

NORTH RIDING OF YORKSHIRE.—A numerous meeting of Conservatives was held at Northallerton on Wednesday, when it was proposed that Mr. Worsley be one of the candidates for the Riding at the next election; to which an amendment was moved that it was expedient to defer the selection of candidates for the present. The amendment was carried by a considerable majority.

OLDHAM.—Mr. Smith Taylor Whitehead, of London, has been accepted as the Conservative candidate for Oldham, in place of Lieutenant-Colonel Lees, who has declined the contest.

ANGLESEY.—A Conservative meeting was held on Thursday afternoon at Llangefni to decide upon the steps to be taken in view of an election. Sir H. Bulkeley declined, on the plea of ill-health, to allow himself to be placed in nomination. Captain Prichard-Rayner, who issued an address at the last election, was asked to come forward. Mr. Davies, the present representative of the county, will offer himself for re-election.

CLACKMANNAN AND KINROSS.—The Conservatives will bring forward as their candidate at the next election Mr. J. R. Haig, of Blairhill, who unsuccessfully opposed Mr. W. P. Adam, M.P., at the last general election.

FIFESHIRE.—The Conservatives of Fifeshire have selected Captain Oswald, of Dunkier, as their candidate to contest the county at the next election, in opposition to the Hon. Preston Bruce, the probable Liberal candidate.

KIRKCUDBRIGHT.—At a meeting of the Stewartry of Kirkcudbright Constitutional Association at Castle Douglas, on Monday, Captain the Hon. Randolph Stewart, brother of the Earl of Galloway, announced that he would not contest the seat if the members of the association were of opinion that he ought to retire in favour of Mr. Robert Stewart, brother of Mr. Mark Stewart, M.P., who had been selected by the committee of the association, and had expressed his willingness to stand.

SALFORD.—At a private meeting of the general council of the Liberal Association of Salford, held on Monday, it was resolved that the Liberal candidates at the next general election should be Mr. B. Armitage, president of the Manchester Chamber of Commerce, and Mr. Arthur Arnold, of London. Both gentlemen have consented to stand.

UNIVERSITY TESTS.—Last night Mr. Fawcett, in the absence of Mr. Goschen, brought in a bill to amend the law relating to University Tests. This is the measure which has been prepared in consequence of the result of the proceedings in the Hereford College case.

THE SLAVE-TRADE PROTECTED BY THE TURKISH FLAG IN THE RED SEA.

On the 7th of April H.M.S. Wild Swan boarded a dhow in the Red Sea bound from Souakim to Jeddah. This dhow had stowed away under mats—her professed cargo—seventy-eight slaves; but although these slaves have been liberated, the dhow cannot be confiscated, and it is quite possible that Captain Powlett may be heavily fined for having boarded her because she sailed under the Turkish flag. We have no Slave-Treaty with Turkey, and thus all the large traffic at Jeddah, in the Red Sea, is done under Turkish colours. The *Vestal*, whilst off Jeddah, heard of 256 slaves being enclosed in a building there, just imported, and she could not touch them, as England had no Treaty with Turkey for the suppression of the slave-trade.

When the steamship *Patna*, British Indian Steam Navigation Company's steamer, came into harbour there was a man as deck passenger, about fifty years of age, who had a white girl, about ten years old, and pretty. This man passed as an Arab and had got a passage to the Cape of Good Hope via Zanzibar. Another deck passenger with whom this man quarrelled denounced him at Aden as having a slave on board. The police-boat accordingly came off, and he and the girl were taken on shore, and he, instead of going down to the Cape in the *Abyssinia* on her return voyage to Zanzibar, was arrested at Aden. The captain of the *Patna* said the girl was shipped at Hodeida, in the Red Sea, and passed, by the man's statement, as his wife's sister's daughter, the man coming, it is said, from Constantinople; but on landing at Hodeida got the girl to dispose of at Zanzibar, en route for the Cape. Captain Withers of the *Patna* informed the Governor of Aden, Colonel Lock, of the matter, and the next day the Assistant Political Agent sent on board to have the man's luggage searched, which consisted of fifteen packages of books shipped by him for the Cape. These were unfortunately at the bottom of the hold and could not be got at. It now appears probable that these fifteen cases are full of rifles, being smuggled to the Cape for the Kaffirs. The Agent at Aden having had information previously of such probability, as a lot of rifles had been previously purchased in Genoa by a Russian agent to go, via Aden, to the Cape. The upshot of it is that the man is left at Aden, and his fifteen cases of books are to be landed at Zanzibar by order of Colonel Lock, and inspected by Dr. Kirk. When the girl's tongue was loosed she owned to being a slave; the man, it is said, is a man of importance. The last heard of him was that he was sitting in a cage, having repudiated the ownership of the fifteen cases of books, saying they belonged to a friend, and were placed in his charge; and he was heard exclaiming in English that he was a British subject, and "Why you put me in here?"

Epitome of News.

Her Majesty and the royal family are still at Osborne. Yesterday Her Majesty reviewed the fleet at Spithead. A large number of members of both Houses of the Legislature were present, and the sight is said to have been a magnificent one.

The Prince and Princess of Wales attended a ceremony connected with a new church at Southampton on Monday under the auspices of Canon Wilberforce.

The Duke and Duchess of Edinburgh are at Gotha.

Lord Beaconsfield has gone, earlier than was expected, to his country home, Beaconsfield. He went on Monday.

Mr. Gladstone is at Hawarden, and will not return to London for some time.

Parliament will be prorogued either on Friday or Saturday, but there is still some business to do.

The Ministerial fish dinner takes place to-day at Greenwich.

A Welsh "Eisteddfod" has been held at Menai Bridge. Mr. R. Davies, M.P., presided, and Mr. Goschen, Mr. Morley, Mr. Richard, Sir G. Campbell, and Mr. Morgan Lloyd—all M.P.'s—were present. The Bishop of Bangor presided at the last meeting. A Welsh bishop at a Welsh meeting!

Last Sunday was the centenary of the death of Toplady. Some persons, but very few it appears, thought it was worth keeping. Toplady was one of the most vicious and unchristian of controversialists.

Dr. Lyon Playfair has sailed for New York.

Mr. Alfred James Morrell, ink-maker, of Fleet-street, was found dead yesterday morning with his neck broken at the foot of the staircase leading from the shop. He had just returned from the country, and early yesterday morning the house-keeper, hearing a crash, came down and found Mr. Morrell dead. It is believed that in reaching over the banisters to turn off the gas he overbalanced himself and fell through the well of the staircase.

A great fire occurred at King-street, Covent Garden, on Saturday, at the premises of Messrs. Lepard and Smith. Several thousands of pounds' worth of damage were done.

The Clothworkers' Company have given a donation of 105*l.* to the China Famine Relief Fund. The total amount contributed to this fund in Great Britain up to the present time is 29,600*l.* This total does not include a further sum of 10,000*l.* which has been sent direct to China for the relief of the sufferers through four of the principal Missionary Societies in England.

Mr. Gladstone having been written to by a member of the Jewish community in Liverpool

respecting the newspaper reports of his remarks in the House of Commons on Tuesday week, in reference to Lord Beaconsfield's action regarding the emancipation of the Jews, says:—"Neither report is accurate, nor is the expression ambiguous. My words described Lord Beaconsfield's conduct about Jewish disabilities as honourable to him. So I think it, and I am glad of the opportunity of so describing it."

The *Daily News* is informed that in consequence of representations as to the state of the prisoner's health, made to him by Mr. O'Connor Power, M.P., the Home Secretary has consented to the release on ticket-of-leave of Clancy, one of the Fenian prisoners sentenced to penal servitude for life in 1867.

The Select Committee appointed to inquire into the prevalence of habits of intemperance and into the manner in which those habits have been affected by recent legislation and other causes, express the hope that they may be permitted to resume their inquiry next session, with a view to the further consideration of their report, which they have been unable to complete this session.

The Press Association announces that Her Majesty has been graciously pleased to direct that Mr. John Arthur Roebuck, M.P., be sworn a member of Her Majesty's most honourable Privy Council.

The Intransigent party in the Vatican having complained that the negotiations with Germany might displease the Roman Catholic Powers, Cardinal Nina has caused it to be made known that all the Powers approved of those measures, but that even were it otherwise political motives could not be considered where the good of the Church was in question.

Forty thousand men, including the Russian Imperial Guard, will, it is stated, begin embarking for Russia on Saturday next, their departure to be immediately followed by the simultaneous withdrawal of the rest of the troops from San Stefano and Gallipoli.

The disturbances in Bosnia still continue, and have come to the dimensions of war rather than rebellion. The opposition to the Austrian rule is intense.

The Indian troops are to leave Cyprus, and "march back again."

Miscellaneous.

STRUCK OFF THE LIBERAL LIST.—Mr. Yeaman, one of the members for Dundee, has been struck off the list of the Liberal party. The *Dundee Advertiser* is authorised to state "that the circulars sent on behalf of the Liberal party to its recognised members in the House of Commons will not be sent in future to Mr. Yeaman, M.P. for Dundee. This practically means that Mr. Yeaman is no longer regarded as a member of the Liberal party. The decision has been taken, not so much with reference to Mr. Yeaman having voted in opposition to Lord Hartington in the late division, as to his being found so frequently voting with the Tories in critical divisions."

THE HOT WEATHER IN AMERICA.—There have been several very hot days lately which have caused some inconvenience and a few cases of sunstroke in this country, but we have experienced nothing approaching to the deadly heat that has fallen like a blight on certain towns and districts in other climes. For instance, at St. Louis, in the United States, on the 14th of July no fewer than forty grown-up persons were killed by sunstroke, the heat on that day being the greatest that had ever been experienced. At daylight the atmosphere was almost suffocating in its closeness, and the dispensary was hurriedly fitted up as a hospital in anticipation of what was to follow. As the morning wore on the cases of sunstroke increased with alarming rapidity, and a large crowd collected at the door of the dispensary to watch the operations of the physicians and attendants, who were rushing about in a state of excitement. The panic was increased by the exaggerated rumours that flew about the city, and every hour reports came in of "prominent citizens laid prostrate." These were not destitute of foundation, for at about ten o'clock the venerable Dr. McCanonely, editor of the *Christian Advocate*, sank to the floor while at work in his office, and, although still alive, remained for some hours in a most critical condition. At eleven o'clock Mr. Tiernan, "a prominent real estate dealer," while talking to his partner, Mr. Lancaster, "a well-known and popular politician and capitalist," fell flat on the floor insensible. Mr. Lancaster rushed out for ice, and on his return fell prostrate himself; and though both partners ultimately revived, they narrowly escaped with their lives. The alarm was so intense among the river hands that they refused to load and unload the boats, and river commerce suffered seriously. Work was also suspended at several large mills and factories, and all business was stopped "on 'Change" for the moment. At noon there were fifteen corpses in the morgue. Five horses belonging to undertakers fell dead in the streets while conveying bodies of victims of sunstroke to the cemetery. Among the bodies in the morgue were those of an ex-member of the city council, "one of the most brilliant young men in the city," and of an ex-coriator (Dr. Voors), "the most noted athlete in St. Louis, if not west of Mississippi." At eight o'clock in the evening there were twenty-six corpses in the

morgue, and the coroner's office was kept open all night. Many persons died in their own houses; and six street cars on the Broadway line were "side-tracked," because the horses had fallen dead or were dying.—*Pall Mall Gazette*.

THE WAR AT THE CAPE.—The Committee of the Aborigines' Protection Society have addressed a memorial to Sir Michael Hicks-Beach, Bart., M.P., Secretary of State for the Colonies, with reference to numerous acts of cruelty and injustice which they allege have been committed upon natives of South Africa who are entitled to the protection of Her Majesty's Government. They say that "statements which they have received from persons residing in the colony justify the belief that loyal natives, or natives who, if they had been let alone, would have remained loyal, have been goaded into rebellion; that in many cases the volunteers have committed outrages on natives peacefully engaged in the pursuits of industry, burning their huts, and carrying off their property as loot; and that the slaughter of Kaffirs by bodies of armed men has, in more than one instance, gone beyond the necessities even of repression." The committee, in support of this statement, refer to the cases of Tini Macomo, Gongabella, and Oba, remarking that "when Mr. Molteno and the late Attorney-General, Mr. Stockenstrom, propose to try rebel prisoners by drum-head court-martial, with a view to instant execution on the field, it is, perhaps, hardly surprising that the irregular troops employed in this war, and who, it is to be remarked, divide among themselves the booty which they collect, should, when in the field be tempted to 'shoot the natives like rabbits;' but we venture respectfully to submit that the reckless manner in which the innocent have been confounded with the guilty calls for earnest protest, if not for stronger measures, on the part of Her Majesty's Government." The Committee cite particular instances of cruelty in the Blackwater District; quote the statement of Mr. Justice Dwyer, at the Circuit Court, King Williamstown, in April last, as to the wanton manner in which the Kaffirs were often fired at; and direct attention to the remark of Mr. Southey, late Lieutenant-Governor of Griqualand West, that "if he had been treated as the Griquas of Griqualand West had been treated he would have rebelled himself." The Committee, in conclusion, "earnestly hope that Her Majesty's Government will order a searching inquiry to be made into the whole subject, and that they will give His Excellency Sir Bartle Frere, all the support necessary to enable him to carry out a just and humane policy." In a reply, dated Downing-street, July 26, 1878, Mr. Herbert, Under-Secretary of State for the Colonies, says:—"Sir Michael Hicks-Beach has communicated your letter to Sir Bartle Frere with instructions to report to him fully upon it. The Secretary of State had also requested Sir Bartle Frere to communicate to Colonel Lanyon, for his observations, that part of your letter which relates to West Griquas."

Gleanings.

A Chicago lady complains of the unremitting love of an absent husband. He never sends her any money.

A barber's sign at a fashionable Saratoga hotel reads: "Dresser of the Hair of the Windsor Hotel, New York."

It is the hardest work for an American to travel through England, the language of the people being so difficult to understand.—*Chicago Journal*.

"How nicely the corn pops," said a young man who was sitting with his sweetheart before the fire. "Yes," she responded, demurely, "it got over being green."

A Minnesota girl has been serving on a railroad as a brakeman, in male attire. She gave a civil answer to the questions of a passenger, when her sex was at once suspected.

There is a kind of unspoken pathos, a hint of patient suffering and resignation in this birth notice from the *Marysville Appeal*:—In this city, May 9, to the wife of William Lea, a son. Not twins this time.

"Did you ever dabble in stocks?" asked a lawyer of a witness who was known to have fled from his native land for his country's good. "Well, yes, I got my foot in 'em once, in the old country," was the reply.

Wishing to pay his friend a compliment, a Parisian remarked: "I hear you have a very industrious wife." "Yes," replied his friend, with a melancholy smile, "she's never idle—she's always finding something for me to do."

"You must cultivate decision of character and learn to say 'No,'" said a father to his son. "Soon afterwards, when the father said to his son, 'Chop wood,' the boy said 'No,' with an emphasis that showed a remembrance of the lesson.

One of Her Majesty's grandchildren has recently appeared in print as an author, or, at least, translator. Her Royal Highness Princess Victoria, eldest daughter of the Grand Duchess of Hesse, has published a translation in German of a sermon to children, preached in Westminster Abbey by the Rev. T. Teignmouth Shore, Hon. Chaplain to the Queen. The work, which is published in Darmstadt for a charitable object, does the greatest credit to the royal and youthful translator.

Good name for a lady lawyer—Sue.—*Rome Sentinel*. For a female gambler—Bet.—*Ballston Democrat*. For a female shoemaker—Peg.—*Ex.* For a

female compositor—Em.—*St. John Torch*. For a female soldier—Sally.—*Cin Breakfast Table*. For a female contractor—Bridget.—*Dutch Almanac*. For a female barber—Terese.—*Kiang-Shinbaum*. For a female angler—Caro-line.—*Alaska Punch*. For a Louisiana female witness—Lize.—*Nor. Her.*

A BISHOP'S SONG IN THE NIGHT.—Recently, at a social gathering, Bishop Harris was invited to sing. He declined, but told the following incident as illustrative of his talent in that line:—"During his journey through Palestine, one evening, after he and Mr. Spencer, who occupied the tent with him, had gone to bed, the bishop began humming a tune of the olden time, called New Durham. Mr. Spencer joined in, and the two began singing a verse of one of our familiar hymns. Before the verse was finished a donkey just outside the tent brayed, as only a donkey in the East can bray. While the hills of Judea were sending back the echoes of this most extraordinary and untimely performance of the donkey, the Arab dragoman put his head inside the tent, and apologising for his donkey, said, 'Ha! you sing one tune he think he know.'"
—*American Paper*.

Births, Marriages, and Deaths.

BIRTH.

PULLAR.—Aug. 10, at The Lea, Bridge of Allan, Mrs. Laurence Pullar, of a daughter.

MARRIAGES.

PRICE—CHAPPE.—July 2, at St. Bride's Church, Lower Unkomas, by the Rev. W. H. Mann, Thomas Nutter, second son of the late Thomas Price, D.D., LL.D., of London, to Frances Elizabeth, eldest daughter of the late Captain Paul Chappé, of Manchester.

HENDERSON—SCHNEIDER.—On July 30, at the British Consulate, Düsseldorf, by the Rev. Hermann Fulder, of Melsungen, Henry William Henderson, of London, to Louisa Auguste (Wiss) Schneider, of Coblenz.

ISLIP—HOPK.—Aug. 5, at the Wycliffe Congregational Church, Leicester, by the Rev. J. Wood, Francis W., only son of the late Rev. P. Islip, of Kibworth, to Priscilla, second daughter of the late John Thorp, Italian Villa, Leicester.

BILBROUGH—BAINES.—Aug. 6, at Leicester, by the Rev. A. Mackenall, B.A., James William Bilbrough, solicitor, Bradford, only son of William Hudson Bilbrough, of Horsforth, near Leeds, to Clara, second daughter of George Baines, J.P., Leicester.

HALL—LOW.—Aug. 6, at Broomhill, Burntisland, by the Rev. Dr. Gray, Lady Yeshers, Edinburgh, Rev. Frederick Hall, minister of Upper Chapel, Heckmondwike, Yorks., to Mary (May) Elizabeth Stuart, eldest daughter of David Low, F.E.I.S., Rector of the Public Schools.

ALLPORT—NEWLING.—Aug. 7, at Camberwell Green, Chapel, by the Rev. C. Clemons, B.A., D.D., Thomas Rowland, second son of the late Devison H. Allport, of Camberwell, to Emily, eldest surviving daughter of the late William Newling, of Camberwell.

PYE—SMITH—TAUNTON.—Aug. 8, at South-lane Chapel, Downton, by the Rev. J. T. Collier, Edward Foulger Pye-Smith, of 2, Belmont Park, Lee, youngest son of E. Pye-Smith, F.R.C.S., of Sevenoaks, to Gertrude, third daughter of William Taunton, of Redlynch, near Salisbury.

YOUNG—ADAIR.—Aug. 9, by special licence, at Greenvale, the residence of the bride's mother, by the Rev. H. B. Wilson, Alexander Waugh Young, M.A., Head Master, Tettenhall College, Staffordshire, son of the Rev. J. Young, LL.D., London, to Mary White, eldest daughter of the late Thomas Adair, Esq., Greenvale, Cookstown, co. Tyrone.

THYSS—LOCKYER.—Aug. 10, at Park-road Chapel, Crouch-end, Frederick, second son of Charles Thyss, Esq., of Mulhouse, to Lucy, fourth daughter, of T. W. Lockyer, Esq., of Old Crouch Hall, Crouch End, N.

DEATH.

GRUNDY.—Aug. 10, at Beatlands, near Sidmouth, Mary Anne Hilliard, wife of Thomas Grundy, Esq., formerly of Northampton, in the 72nd year of her age.

The Medical profession are now ordering Cadbury's Cocoa Essence in thousands of cases, because it contains more nutritious and flesh-forming elements than any other beverage, and is preferable to the thick starchy Cocoa ordinarily sold. When you ask for Cadbury's Cocoa Essence be sure that you get it, as shopkeepers often push imitations for the sake of extra profit. Makers to the Queen. Paris depot: 90, Faubourg St. Honoré.

HOLLOWAY'S PILLS.—The Chief Wonder of Modern Times.—This incomparable medicine increases the appetite, strengthens the stomach, cleanses the liver, corrects biliousness, and prevents flatulency, purifies the system, invigorates the nerves, and reinstates sound health. The enormous demand for these Pills throughout the globe astonishes everybody, and a single trial convinces the most sceptical that no medicine equals Holloway's Pills in its ability to remove all complaints incidental to the human race. They are a blessing to the afflicted, and a boon to all who labour under internal or external disease. The purification of the blood, removal of all restraints from the secretive organs, and gentle aperient action, are the prolific sources of the extensive curative range of Holloway's Pills.

VIOLET INK.—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a painful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

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ANNUAL SERVICES, 1878.

The ADDRESS to the STUDENTS will be delivered on WEDNESDAY, SEPT. 4, at Twelve o'clock, in BROADMEAD CHAPEL, by the Rev. J. CLIFFORD, M.A., LL.B., of London.

The ANNUAL MEETING will be held afterwards in the Chapel at Half-past One p.m. There will be a Collation in the Schoolroom at Three p.m. Tickets, 3s. each.

A CONFERENCE of FORMER STUDENTS

will be held at the COLLEGE on

MONDAY, SEPT. 2, at Half-past Seven p.m.;

TUESDAY, SEPT. 3, at Ten a.m., and on

TUESDAY, at Seven p.m., a PUBLIC MEETING will be held in BROADMEAD CHAPEL, when the Revs. F. Trotman (of Manchester), W. E. Foote (of Honiton), D. Davies (of Weston-super-Mare), and six others will deliver addresses.

RICHARD GLOVER, Secretary.

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Two Scholarships, each of the value of £130, and one of £50, will be offered for open competition on September 25th. One of those of £130 is limited to candidates under 25 years of age, the other to candidates under 20 years of age.

Subjects—Botany, Zoology, Chemistry, Physics. The subjects (from which candidates may select) for the Scholarship of £50 are Latin, Mathematics, and any two of the following languages—Greek, French, German.

The successful candidates will in each case be required to enter at St. Bartholomew's Hospital.

For particulars and former papers, application may be made, personally or by letter, to the Warden of the College, at his house, St. Bartholomew's Hospital, E.C.

UNIVERSITY COLLEGE LONDON SCHOOL.

Head-Master—H. WESTON EVE, M.A.

Vice-Master—E. R. HORTON, M.A.

The MICHAELMAS TERM, 1878, will begin for NEW PUPILS on TUESDAY, SEPTEMBER 24th, at 9.30 a.m.

The School is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of several other railways.

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Prospectuses may be obtained from the Office of the College.

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(Author of "Why the Cross of Christ?")

Assisted by an efficient Staff of Masters.

A Resident Foreign Master.

Parents having boys who need special care, and who would be likely to receive benefit from the thoroughly bracing atmosphere of this pretty little inland watering-place, would do well to send for prospectus. Terms moderate.

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And Seven Assistant Masters.

Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial life. Three Pupils passed the last Matriculation Examination, and one the last B.A. Examination of London University—all in the first division. The excellence of the Dietary and of the Sanitary arrangements is attested by the good health which has prevailed. The playground, in the midst of an Estate of 27 Acres, is supplied with Gymnastic Apparatus and spacious Swimming Bath. Separate study rooms are provided for pupils preparing for examinations. Exhibitions vary from £15 to £40 per annum.

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For Prospectuses or further particulars apply to the PRINCIPAL, as above, to Mrs. MILNE, or to the Secretary, Mr. ALBERT GOODMAN, Taunton.

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The Rev. H. J. CHANCELLOR receives a limited number of PUPILS to board and educate. The course of instruction includes the subjects required for the Oxford and Cambridge Local Examinations.

The year is divided into three Terms. The Principal is assisted by able masters in the various subjects of study. The house is healthily situated on the highest part of Forest-hill, and is complete in all its sanitary arrangements. Special attention is given by the Principal to the religious and moral training of the Pupils, as well as to their domestic comfort. Particulars as to fees and references on application.

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For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

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For terms, prospectuses, &c., apply to the Rev. Head Master, or Mr. A. Boardman, the Local Sec.

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East of England Nonconformist School Company, Limited.

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At the last Local Examination by the University of Cambridge the following were the successes by pupils from this school:—

Seniors—Honours, 2nd Class, Two Candidates.	
3rd Class, Two	"
Passes	Four
Juniors—Honours, 1st Class, Two	
2nd Class, One	"
3rd Class, Three	"
Passes	Five
Total 19	

At the last Examination by the College of Preceptors (June, 1878) Forty-four Candidates obtained Certificates. Six were 1st Class, Fourteen were 2nd Class, and Twenty-four were 3rd Class.

Of the twelve Prizes offered for general competition, the 1st, for General Proficiency, was obtained with a higher total than has ever before been reached in these Examinations; the 2nd for Modern Languages, the 1st for English, the 2nd for Mathematics, and the 2nd for Natural Science.

The NEXT SESSION will begin on the 19th SEPTEMBER.

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SECOND MASTER—

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Boys are prepared for the Universities, the Professions, and for Commerce.

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SUMMER TERM, from MAY 1st to JULY 31st.

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References permitted to parents of present and former pupils. Terms 20 and 22 guineas per annum.

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Natural Science.—W. F. GWINNELL, Esq. (Queen's Medallist, First Class Certificated Teacher, Royal School of Mines).

Pupils have been successfully prepared for the Cambridge Local, College of Preceptors, and South Kensington Examinations. In December last all the Candidates from the school, Eleven in number, obtained certificates. Two gained honours with marks of distinction in Music and French in the Cambridge Examinations.

The NEXT TERM will commence on SEPT. 12. For prospectuses apply to the Lady Principal, or to the Hon. Sec., Rev. T. W. Davids, 4, St. George's-square, Upton, E.

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HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., M.A., Fellow of Trinity Hall, Cambridge; also B.A.; First Class in Mathematics at the University of London.

T. T. JEFFERY, Esq., B.A., late Scholar and Prizeman of Peterhouse, Cambridge; 9th Classic in 1877.

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LADY RESIDENT—Miss COOKE.

MICHAELMAS TERM commences THURSDAY,

SEPTEMBER 19, 1878.

For Prospectuses and further information apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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W. H. LEE, Esq., J.P., Wakefield, Treasurer.

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For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

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Office Court, Fleet Street, London. — WEDNESDAY,
AUGUST 14, 1878.